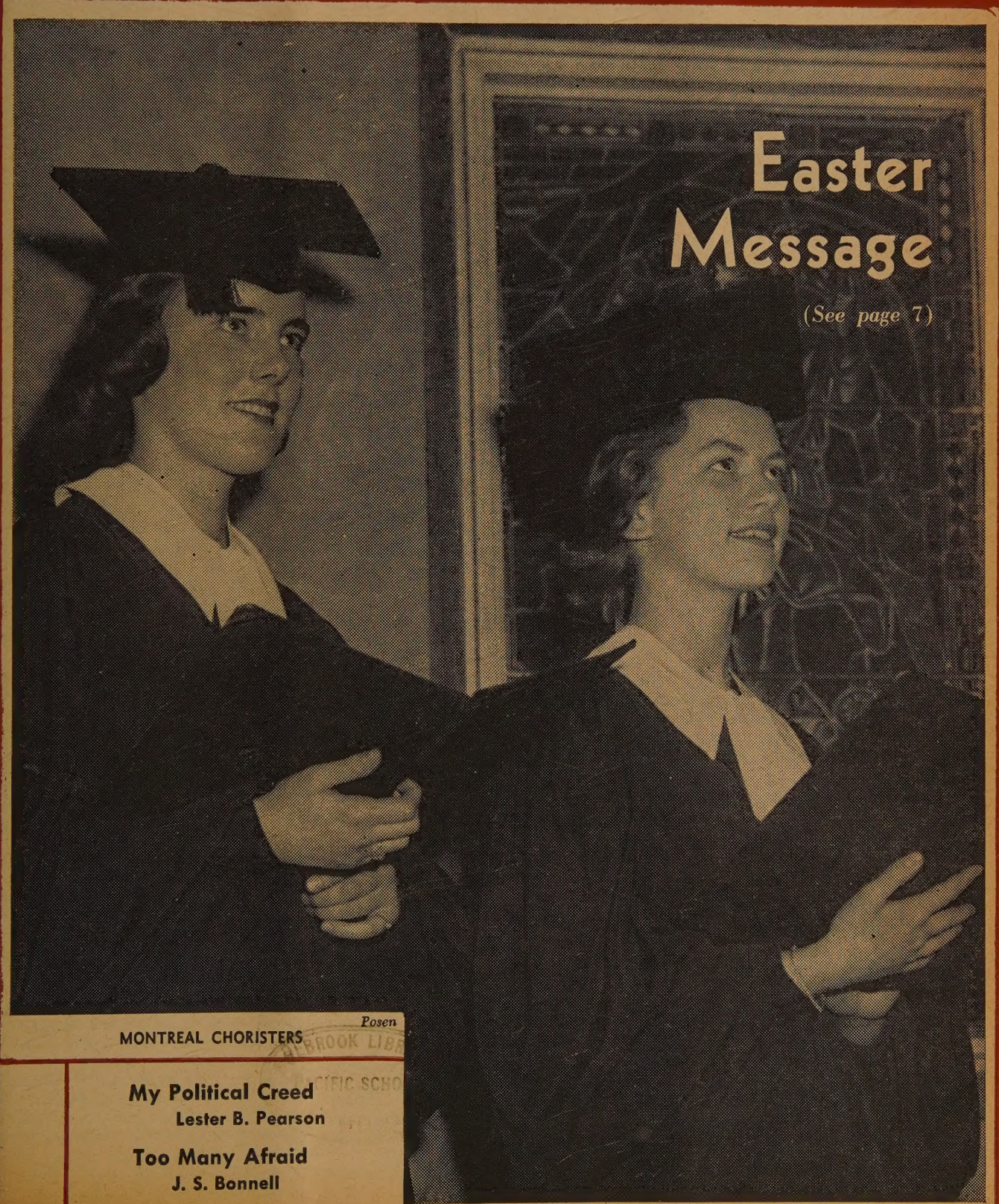
THE UNITED CHURCH

APRIL 15, 1957

OBSERVER



Easter Message

(See page 7)

MONTREAL CHORISTERS *Posen*

BROOK LIBR
PACIFIC SCHO

My Political Creed
Lester B. Pearson

Too Many Afraid
J. S. Bonnell

Letters

Any Objections?

Dear Sir: . . . Modern churches are departing far from the traditional in architecture, why not also in the 7 p.m. hour for worship?

How many concerts are scheduled for 7 p.m.? What theatre would ring up the curtain at 7 p.m.? How many people would care to attend weekday meetings starting at 7 p.m.? How much less therefore does one relish a rushed Sunday dinner in order to dash off to church before 7 p.m.! Small children have to be bathed and put to bed, baby-sitters are not available. Dad feels guilty about going off alone and leaving Mother a stack of dirty dishes and tired children, who require attention — so he doesn't go . . .

If church services were held at 8.00 or 8.15 p.m. it is possible and probable, that attendance would increase. Why not try it out?

Applewood Acres N., Port Credit, Ont. L. M. J. H.

"Church Was Slow"

Dear Sir: May I add a word on the question whether to use "which" or "who" in the preface to the Lord's Prayer. My Standard Dictionary, published by Funk and Wagnalls in 1906, says: "'Which' originally had as its antecedent persons as well as things, as, 'Our Father which art in heaven.' It is now confined to things."

Also, an old book of mine, *Paterson on the Shorter Catechism,* published in 1828, treating of Question 100, says, "The preface of the Lord's Prayer (which is 'Our Father which art in heaven') etc.," goes on to three pages of comment upon it under four categories, and in each of these he uses the word "who" and the word "which" not even once. So it would appear that even in the language of 1828, the use of "which" was considered archaic. The Church was very slow in realizing the change of use, for even the first Revision of 1884 still clung to the "which", which the Revised Standard Version has now modernized to "who", as the dictionary of fifty years ago dictated.

Toronto, Ont. Robert Grierson.

Those Low Salaries

Dear Sir: . . . Mr. D. F. Boundy, in the February 15th issue, says: "Let us keep our salaries low." The Bible says: "Presbyters who are efficient presidents are to be considered worthy of ample remuneration, particularly those who have the task of preaching and teaching." (1 Tim. 5: 17. Moffatt). . .

Cobalt, Ont. H. L. Wipprecht.

Don't Need New Hymnary

Dear Sir: I have read with great interest the many letters and articles about *The Hymnary* and the need for a new one. I think the members of the Committee on Church Worship and Ritual need more criticism if the new hymnary is to meet the needs of all congregations.

"We're going to another Church. There's a hat in there JUST like mine!"

There are many beautiful hymns in *The Hymnary* which are never used. As far as hymns are concerned we do not need a new hymnary. We need to educate our congregations, and it is the duty of the minister and organist to do this.

If we are to have a new hymnary, it could include the *Book of Common Order.* An Anglican congregation can be expected to know what comes next. This is not so in ours because there is always uncertainty in the order of service. We should use the *Book of Common Order.* It should be in the hands of the congregation, so the people may follow the service along with the minister. When we worship God, it is imperative that nothing but the best be offered in His sanctuary; let us stay away from the cheap, the sentimental and the unworthy.

Sackville, N.B. Leslie D. Upward.
Mount Allison University,

Can't Please Everyone

Dear Sir: It is interesting to read the letters requesting a new *Hymnary* for the United Church.

Does anyone think it possible to compile a hymn book that would please everyone in our great denomination?

Maybe if we spent more time in looking for the best in the hymns we now use, and less time in criticizing them, we would be surprised at the wealth of beauty, comfort, and help they contain.

Some are objecting to the paraphrased Psalms, but I cannot think of poetry or hymns more universally helpful. . . Hymns or Psalms that will fit into almost any sermon may surely be found in our *Hymnary.*

(Mrs. James) Ann Murdock.
Toronto, Ont.

Welsh Wanted

Dear Sir: Re Hymnal—yes a revision badly needed. The "Llawllyr Moliant" Welsh Hymnal has just been revised; some good Welsh tunes are wanted badly. Suggest the Committee review this hymnal.

It would do well if some of the evening services were devoted to congregational hymn singing, for the people to learn the tunes, not just listen to the choir singing.

Regina, Sask. E. J. Jones

Confusing?

Dear Sir: Unfortun | ately my typewriter is | not equip | ped with a | | perpendicular "|", only an oblique one: but do you sup | pose the possible - | commis | sion of the possible re | vision of | our Hymn--nary: - would consider printing the Psalms in an ordinarily punctuated style which somehow is a lot more easily read.

Meaford, Ont. Wilfred A. Spear

"Red" or "Pastor"

Dear Sir: It is high time that a check be put on the gross familiarity of the laity toward the minister in referring to him as "Jim", "Bob", "Red" or any other nickname adopted. . .

The dignity of the cloth calls for more respect and nicknames or even Christian names ought to be tabooed when reference is made to the clergy. We might take notice of the title used in the Roman Lutheran, Baptist and Pentecostal Churches. While I do not suggest the use of "Father" Jones, you will note that the above named Protestant denominations use "Pastor" Jones, and out of the pulpit it isn't "Joe" or "Dick", it's "Pastor" . . .

Ottawa, Ont. James McNichol

rotests Advertisement

Dear Sir: I wish to register a mild otest against the advertisement of the E.M. on page 19 of the March 1st issue. The picture of the elderly saint poring er his Bible, and the definition of the ristian seem to stress unduly the ritual- ic rather than the ethical features of the ristian life. Micah 6: 8—"What doth e Lord require of thee, but to do justly, ve mercy, and to walk humbly with thy od. . ."

Let us stress in our N.E.M. the study the reasonable application of Christ's inciples of living to the present problems economics, politics, social relationships. r example, does Micah's exhortation to o justly" have any bearing on the making the few of huge fortunes through the ploitation of natural resources which long to us all? Or the swelling of profits clever manipulations on the stock arket?

apid City, Man. G. G. Harris.

hat M&M Ad

Dear Sir: I read in your issue of March th Dr. Ashford's comparisons of givings churches to the M & M Fund, under e heading "The Top 20, 1956." Quite ankly, I don't like it; and there are those o agree with me. All honour to the "20", d also to the many others who did not ite meet the requirement. However, the vers in those 20 churches are not likely have sacrificed any more than those in urches whose givings had to be counted hundreds, or even in tens, rather than thousands. And in the case of the 486 arges which gave less in '56 than in '55, ere were doubtless valid reasons why ey could not measure up. Did not some their contributors move to the urban ntres to swell the "thousands" with their ntributions? . . .

rcadia, N.S. A. F. Baker.

dvertising Unsuitable

Dear Sir: Perhaps the new method of dvertising pulpit vacancies promotes ficiency. However, the wording of some the advertisements is more suitable for e hiring of a caretaker than the calling a minister.

One says, "those wishing to apply for e position, please send your application . ." Does a man fill out an application r "the cure of souls in this place"?

msdale, Ont. Lloyd N. Freel.

Using the Crest

Dear Sir: Thomas Albert Stafford's fine ok, *Christian Symbolism in the Evangelical Churches*, may be purchased in The nited Church Publishing House, Queen reet West, Toronto. I commend it to l those wondering about the use of our rest on table napkins, etc.

Stafford says: (P. 29) "Because evangelals are in a transitional stage with respect ecclesiology, one frequently sees evinces of arrangements and uses that are en to question. For instance, the placement of a cross in the sanctuary floor immediately in front of the altar is inappropriate, because it is at variance with the universally accepted rule of respect which requires that one should not stand or walk on major symbols of the faith. . . In our Protestant churches we are rapidly acquiring a wealth of venerable forms and symbols, but not always with due concern to possess the understanding spirit which invests them with worthwhile significance and impressive sacredness. Employed for the stimulation of faith and reverence, their function is elevating in its effect. Employed as just so much embellishment and garniture they have the emptiness and futility of creeds much repeated but little believed. 'It is at all times better to introduce one symbol with propriety than half a dozen for the sake of ornament'."

I hope that the legislation allowing congregations to do practically what they please with Christian symbols will be amended as quickly as possible.

Orangeville, Ont. Ronald W. Arkwright.

$5,000 or "No"

Dear Sir: I was interested in what a reader from Naramata had to say about salaries in a recent issue of THE OBSERVER.

I say let us pay our ministers a fair and adequate salary, but please let us not price our Church out of the areas of greatest need. It will be a tragedy for our Church and all concerned if our ministers, without exception, go to the highest bidding churches. God forbid that the day should come, largely through the efforts of our well-meaning laymen, when our ministers will say, "Here am I, Lord, send me, (but remember I'll go for nothing less than (say) $5,000 and a furnished manse)."

Marsden, Sask. M. Forster.

Funerals in Church

Dear Sir: I was interested in the information concerning Christian burial services in the March 15th OBSERVER. It seems strange that you speak of the *Church* as the place for the funeral service. Since coming to Canada, I have yet to hear of a funeral service *in* the United Church. It was a great shock to me to see the funeral home used so much. . .

I would like to see the Church make a stand in this matter for its members. I came from the Methodist Church in England and I miss the reverence in many things.

(Mrs.) Evelyn Taylor.

R. R. 3, Atwood, Ont.

Timely Editorial

Dear Sir: Your timely editorial of January 15 under the heading of "Not A Good Way" is well worthy of commendation and consideration by readers of THE OBSERVER. It is high time that our Church in general recognized the fact that capital punishment is not a fitting way to curb crime. Records of observations not only show that, but science has pointed out a much better way.

What greater benefit to society can our Church be than to wholeheartedly make appeal for reform; and not an indecisive vote like that of the Seventeenth Council.

Science properly applied will greatly assist in solving many of our social problems. May this not be a dead issue; but an enlightened council reconsider the matter and do justice to our Church by striving to bring about reform that is logical and in accordance with a Christian civilization.

Regina, Sask. L. L. Hewitt.

Dan Walkus tells:*

Why I Go To Church

THERE is no church at Rivers Inlet, but when I do go to church it is at Bella Bella, which is a mere nine-hour run on any gill net boat. So it isn't very often that I do go to Church. There is a Marine mission boat which comes to Rivers Inlet maybe once every four months if weather permits, but otherwise the boat rarely comes.

We have a regular sing song service very much the same as our vespers every Sunday with every one choosing their favourite hymns along with the accompaniment of a one-finger pianist. This is not anywhere near like a Sunday service, with the reading of the Bible and a sermon but it is a get-together of the people to sing praises to our wonderful **Maker.**

We usually close the evening with a little prayer, and then with this little prayer over, everyone sits around the table to have tea before leaving.

This is my only way to praise God with the people of the Village weekly, and I find it very good. I look forward to every Sunday, and maybe so the other people.

When I do go to Church at Bella Bella, which is every chance I get, I go because I feel some inner desire to go.

(From an assignment on "Worship and Prayer.")

**Indian student at Naramata Christian Leadership Training School.*

By your WILL Here's a WAY

to live on in vital Christian Service

• Here's a way to create for yourself or for one you love a memorial that lives.

• Here's a way to perpetuate your testimony to the power of Christ.

• A bequest to the United Church will help maintain its healing mission to a broken and needy world.

★

For further information write

THE TREASURER,

THE UNITED CHURCH OF CANADA

299 Queen Street West,
Toronto 2 B

Devotions By PETER GORDON WHITE

The Sign of the Cross

For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God.

(1 Corinthians 1: 18)

HOW varied are the views men have of the cross:

—to many, it is but an ornament to be worn about the neck.

—to the architect it is a symbol adorning churches.

—to the scholar it is a goad, driving him on in intellectual pursuits.

—to the preacher it is a sermon, filling the need of the hour, and of eternity.

—to the sceptic it is a superstition, clouding men's souls.

—to the communist it is a narcotic, benumbing men's minds, an opiate of the people.

—to the Roman it was an instrument of execution, obnoxious and hated.

—to Constantine it was a sign in which to conquer, turning defeat into victory.

—to Paul it was a symbol of glory, pointing the way to heaven.

—to Mary it was a memory of agony, piercing her soul.

—to the sanhedrin it was a token of victory, imaginary and short-lived.

—to the motley mob on Golgotha it was a holiday, carnal and cursed.

—to one thief it was the door to perdition, horrible and eternal.

—to the other it was the gate to paradise, wondrous beyond work of men or angels.

—to Christ it was bier and a throne, paradox of time, predestined to eternity.

—to multiplied millions of storm-tossed souls it is an anchor, offering a haven of rest.

—Herschel H. Hobbs

Women and the Master

I WILL say again that when Jesus was come, women rejoiced in him before either man or angel. I read not that ever any man did give unto Christ so much as one groat; but the women followed him, and ministered to him of their substance. It was a woman that washed his feet with tears, and a woman that anointed his body to the burial. They were women that wept when he was going to the cross, and women that followed him from the cross, and that sat by his sepulchre when he was buried. They were women that were first with him at his resurrection-morn, and women that brought tidings first to his disciples that he was risen from the dead. Women, therefore, are highly favoured, and show by these things that they are sharers . . . in the grace of life.

—John Bunyan (Pilgrim's Progress)

Daily Bible Readings

Jesus' Victory and Commission. Matthew 27: 55—28: 20

Apr. 15. Ministries of Love ..... Matthew 27: 55-
Apr. 16. Guarding Against Destiny Matt. 27: 62-
Apr. 17. "He Is Risen" ..... Matt. 28: 1-
Apr. 18. A False Rumour Started ..... Matt. 28: 11-
Apr. 19. Into All the World ..... Matt. 28: 16-
Apr. 20. Serving the Living Lord ..... John 21: 15-
Apr. 21. The First Fruits ..... 1 Corinthians 15: 12-

Book of Beginnings. Genesis 1—2

Apr. 22. God Created the Heavens ..... Gen. 1: 1
Apr. 23. God Created the Earth ..... Gen. 1: 9-
Apr. 24. When Life Appeared ..... Gen. 1: 20-
Apr. 25. In God's Image ..... Gen. 1: 26-
Apr. 26. The Garden of God ..... Gen. 2: 8-
Apr. 27. God's First Gardeners ..... Gen. 2: 15-
Apr. 28. Bless God for His Creation ..... Psalm 104: 1-

God's Plan and Man's Response. Genesis 1: 27, 28; 3—9

Apr. 29. Man's Disobedience ..... Gen. 3: 1
Apr. 30. Evading Responsibility ..... Genesis 3: 8-13, 22-

Calvary and Main Street

THE place where Jesus was crucifi was nigh to the city. (John 19: 20 Alfred E. Luccock, one of the mo brilliant biblical commentators of t generation, makes the following obser tions on this apparently insignificant det of John's account of the crucifixion:

This is a simple statement of geograp ical fact in the account of the crucifixi of Jesus in the Gospel of John which h a wide spiritual suggestiveness. It is t incidental reference to the distance Calvary from Jerusalem.

In the gospel record, of course, there no double meaning to this geographi information. It is just a plain statem of physical fact that Calvary was near the city. It is a luminous symbol of t truth that the cross of Christ is near the city today.

Calvary was not far from the city that day when Jesus travelled the sh road between them bearing his cro Calvary is not far from the city tod The sacrifice of Christ has a vital relati ship to all of the eager life of every M Street—its hopes, its love, its joy, its t its burdens, its tragedies.

Bless the Lord, O My Soul

BLESSED be the God and father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away; to whom with thee, O Father, and thee, O Holy Spirit, one blessed Trinity, be ascribed all honour, might, majesty and dominion, now and forever. Amen.

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OBSERVER

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Kitchener Pulpit

IN THE NEXT ISSUE

My Political Creed
(Third in Series)
By STANLEY KNOWLES

Inside Story of Church Building
A PHOTOSTORY

Observations

SOME DISTINGUISHED BY-LINES are in this issue, and some more coming soon. The Hon. L. B. Pearson, Chancellor of our own Victoria University, writes the second in our series by political leaders. The Rev. Stanley Knowles will write shortly for the CCF, and Mr. John Diefenbaker will profess his Conservative Creed, all in plenty of time to be read, and discussed before the election. Dr. John Sutherland Bonnell and the Moderator both write on Easter.

* * * *

• AN ERROR slipped into our leading editorial last issue, when we got a "7" where we should have had an "8". The $6,800,000 M and M objective is for 1958, not 1957 as THE OBSERVER announced. The 1957 objective is to be $6 million. We understand that the Board of Finance will not object if the churches follow our lead and go out and raise the extra eight hundred thousand a year early. But to be fair we thought the correction should be made.

* * * *

• VISITORS TO SCOTLAND in August of this year are invited to do something for their church while there; 200 overseas delegates including lay people from Canada will be welcome to attend the Church of Scotland's "Kirk Week" to be held in Aberdeen as the highlight of 1957's "Tell Scotland" movement. A total of 3,000 is expected. Dr. W. J. Gallagher of the Canadian Council of Churches is interested in hearing from Canadian church people who might be able to represent the Canadian Church.

* * * *

• OUR Y.M.C.A. COVER STORY last issue brought to mind an illustration from Quentin Reynolds' *The F.B.I.*, a book for boys. Public enemy Number 1, Alvin Karpis of the famous "Ma" Barker gang was one of a group of 11 boys in Topeka, Kansas, invited by the Y.M.C.A. Secretary to come and play basketball and other sports at the local "Y". Ten boys went but young Karpis thought it sissy. About twenty years later when Karpis was put away for a life-sentence someone took the trouble to go back to Topeka and look up the rest of the gang. Without exception they were respected citizens, some doctors and businessmen, a lawyer—none with a criminal record.

* * * *

• SPEAKING OF BOOKS, there are three which we would like to recommend to OBSERVER readers. The first, *The Christian Church in Canada* by H. H. Walsh (Ryerson. $6.50) is as important a new book for ministers as we have seen. Professor Walsh is on the Faculty of Divinity at McGill. We hesitate to say just for ministers, for laymen would profit by reading this book, and keeping it for reference. If not convinced by this recommendation, take time out to read the last three chapters in a library or book-store and be convinced of its interest and value.

The Testimony of the Spade by Geoffrey Bibby (McClelland & Stewart. $6.75) reads like a story-book, but is actually a scholarly and up-to-date book on archaeology. We kept feeling annoyed at ourselves for not knowing these things before, until we realized no one else has known either. There may be a lot of new scientific knowledge in this atomic world, but the unspectacular diggers among the sands, the old bones and oyster shells of Europe keep turning pre-history into history. For those denied an introduction to archaeology who want to start a post-graduate course before they are graduated, here's good reading, and fascinating new knowledge, too. There is even good sermon illustrative material, lots of it.

The Tall Captains by Bart Spicer (Dodd Mead and Company, $4.95) is a brand new 538-page historic novel which might bother a puritan conscience for taking his history sugar-coated with adventure and adventuresses. Centred around Quebec in the days of Montcalm, *The Tall Captains* tells a good story, and pictures a great Empire full of glory and shame. It's easy to forget that Canada was French longer than it has been British: that a great era came to an end, and a tremendous dream was shattered that day in 1759 when Montcalm and Wolfe both died, and history changed directions. It's too big a tale to take in one or two sittings, and like so many historical novels it gets a bit involved. There is a treasury of early-Canadian detail, however, and the historic figures of the time keep walking on and off the pages like very real persons.

Editorial

Easter Communion

THROUGH the long centuries the Lord's Supper has been celebrated by the faithful on Easter Sunday. In the beginnings of the Church there was a brief Lenten fast, broken joyfully as the Resurrection was celebrated.

It was believed then that evil spirits entered the body through food and that was one reason for fasting. Today Protestant Christians don't fast. But they do believe that the Lord's Supper is a means of Grace, and Easter Sunday is a day when the faithful should partake.

In recent years the Communion service has come to be a great service, one of the most helpful we have. More and more the Easter Communion is celebrated on Palm Sunday or even earlier. Easter Sunday itself is the day when the great crowds flock to the churches; there are flowers, music, good preaching and generous offerings. But in too many churches there is no Communion.

The faithful don't want the day to go by without joining at the Lord's Table. The young people have set an example by asking for a sunrise Communion service. In many churches there is an eight or nine o'clock Communion service. Some are holding one late in the afternoon or evening. Such a service at the close of the day is very suitable and helpful, and it has the perfect precedent in an Upper Room so long ago.

THOSE PRESBYTERIANS

AS the years pass and memories of some of the unhappy times preceding and following Church Union in 1925 fade away, the United Church finds its understanding and affection for the Presbyterian Church in Canada deepening. It is apparent that we hold very, very much in common. With few exceptions, our people move back and forth in complete communion with each other.

More Wesley and Knox Churches join for summer services. A United Church minister feels perfectly at home in a Presbyterian pulpit, and vice versa. When we meet across the border or abroad we find ourselves in the same fellowship. When we serve on the frontier we preach the same Gospel in the same way.

Younger men in the Presbyterian Church are saying that the things their fathers feared about Church Union have not happened. Younger men in the United Church say the things their fathers suspected of continuing Presbyterians are not so.

Sometimes the fact that we are so similar in work and witness may lead to misunderstanding, although there is very little of this between our communions. When newcomers arrive in Canada from Scotland or Hungary they find us so much alike in emphasis and tradition it may create embarrassment. Even Presbyterian ministers coming to serve the Canadian Church find it difficult to decide which Church to serve.

We believe, in order that we may best serve the peop of Canada and work to win the unconverted that o co-operation should grow and our respect and affecti for each other be demonstrated. It is possible for t United Church, because it is large, to compete to re advantage in the new areas. We shouldn't do this. W should try very hard to demonstrate wisdom in our wo and courtesy and brotherly love in all our attitudes.

NO BELIEF IN EASTER, EITHER

EVERY time Toronto's Unitarian Pastor, the Re Wm. Jenkins, articulates we wish he would get o from behind that pulpit. We have no objection to man condemning as loudly as he likes Christian funer customs, the United Appeal, the Lord's Day Act the doctrines of the Church. It is assumed that he absolutely sincere. But ordinary people are troubl when he speaks or writes as a "Reverend" Pastor of Church. Some even think it's a United Church.

The youthful Mr. Jenkins says:

"I don't believe in a personal Deity."

"We don't say the Lord's Prayer in our Church."

"We don't observe the Sacraments."

"We deny the Resurrection."

"We celebrate Easter as a spring festival."

"Some of our people believe in an after-life. I don

When asked if he is Christian, he says, "We do accept the doctrines of Christianity. But we are mo Christian than we are Mohammedan or Buddhist."

There are also many positive things which he believ and tries to instil in his people and others who will list But he should not be listened to in the context of Christian ministry.

Now Mr. Jenkins breaks forth again in a confu tirade against the Lord's Day Act and Alliance in *Satur Night*. It is sad to see what was once a great Canad publication now giving its dying gasps to Mr. Jenk homily.

He says that the only ones interested are "a s appointed group of Protestant clergy and laity called 'T Lord's Day Alliance'." One simple call to the office wo have informed him that there is also Roman Catho representation on the Alliance. "No labour leader of acquaintance has any interest in this law," he adds. further check would have shown that organized labo has turned again and again to the Alliance for protect against seven-day a week work. His piece is not o shrill, it's unfactual.

Mr. Jenkins does not speak as an orthodox Christ clergyman, but for his own group and we wonder if speaks very well for them. Canada, and more particul America, owes much to Unitarianism. Through the ye it has provided a haven for the reverently agnostic, sincerely searching doubter. It provides a respecta atmosphere for those who believe in God the Father, have trouble believing in God the Son and God the H Spirit.

But the brand of Unitarianism represented by sincere, vocal young man, creates a society of unbeliev and tends to nurture them in lack of faith.

THE UNITED CHURCH
OBSERVER
APRIL 15, 1957

he Moderator's Easter Message

The Power of His Resurrection

By JAMES S. THOMSON

OD becomes real for us when we know His Power. It is not enough to know about God or to confess ef in His existence: what we receive a teaching and accept with our minds st become a personal experience. Then are able to say of God that "in Him live and move and have our being."

he Bible is always speaking about d's mighty deeds. He is the God who s. We are called to trust God because only of what He has done, but of what still can do. Our faith is a response to ine action, and so becomes the very ver of God mightily at work in us.

he Resurrection of Jesus Christ is d's mightiest act. The New Testament claims it as the crown and climax of t new beginning in history when Jesus ie to announce the Kingdom of God the Gospel of Divine power, made nifest in deeds of love. The Cross which eared to be the triumph of evil was ly the power of forgiveness that stoops conquer. God accepted the sacrifice of ng obedience and as Paul says in the ning words of his Epistle to the mans, He who was crucified was signated Son of God in power according the Spirit of Holiness by His resurrec- from the dead, Jesus Christ Our Lord."

. **The Power of the Resurrection is Power of God.** It is not difficult to ik about God in general terms. The tness of the universe and the wonder its order impress upon us the might of Creator. Sometimes the mind becomes rwhelmed by the majestic splendour of worlds and we bow our heads in awe- ick worship before the Lord God who ed the scheme of being into existence who sustains its movement by His l. The latest scientific discoveries sent us with a picture of the universe t is pulsating with energy. The world alive with power which we are only inning to understand. But what of God ose almighty Spirit is the infinite source creation? The very thought is over- vering. But does God really enter into movement of the world? Does He do thing in particular: does He condescend specific acts? The Gospel of the King- n of God as declared by Jesus is that who made the worlds is so concerned ut the lives of individual human beings there is joy in His presence when one comes home to the Father. For God rules the world by the wisdom of love so that He is not the prisoner of His own laws. He is forever at work in particular acts. Sin which seems to defy Him is also subject to His all-prevailing Will, so that when wicked men slew the Lord Jesus, this was the occasion for the most glorious manifestation of His power. The Resurrection brings us assurance of Divine Power not as a general truth but as concentrated in one mighty deed. Such is the Gospel of the Power of God.

2. **The Resurrection is a Power at Work in the World.** The raising up of Jesus from the grave was an event of stupendous magnitude. But it was no isolated or detached happening in history. On Easter Day we turn back to recollect it with gladness of heart and feel again the thrill of wonder and joy on that never-to-be-forgotten morning when the disciples cried "The Lord is Risen! He is risen indeed!" However, the apostles did not feed their faith on memory. The Resurrection was a continuing experience. It had ushered in a new day for the world, the age of Christ in His Risen Power. When we think of the Resurrection we should turn our thoughts not so much to the actual event as to Him who was raised.

As we read the New Testament, the impression made upon us is that of men and women who were directly aware of the Power of God at work among them. They spoke of it as the power of the Holy Spirit. This Divine energy enabled them to live in a new way; it bound them together in a marvellous fellowship; it filled their hearts with overflowing joy. They faced life with the courage of faith and hope and they never ceased to wonder at the grace of God that had given them the privilege of living in this new age of the world's history. Their whole existence was a continuation among them of the same mighty Power that had raised up Jesus Christ from the dead. They could actually speak of the Church as the Body of Christ in the world, and, of course, they meant the Body that had been raised up from the grave. They were living out the Resurrection every day.

It is perhaps a little difficult for us to think and speak of the Church today in terms of such magnificence. The contrast between the actuality of the Church and teaching of the New Testament is too great for any facile adoption of ourselves as the Resurrection Body of Christ. But we look back on Easter Day from a longer retrospect than the first age of the apostles and, as we do so, we are aware of a Power of God at work in the world that has brought light, salvation and newness of life to countless souls. True, Christ has often been crucified afresh and His Body has been laid so deeply in the grave that men have proclaimed His death. Nevertheless, God has raised Him up again and yet again, conquering and to conquer. The story of the Church is the history of the Resurrection. God has still overcome the wickedness of men, not only outside the Church but equally within it, by the same mighty Power that called Jesus Christ from the domain of the dead.

3. **The Resurrection is the Power that sways the Future.** Today there is much talk about the *Great Powers* that rule the world. Their greatness consists in military might supported by vast economic resources and men's hearts often fail within them for fear. What of the future? The destiny of mankind seems to be in the keeping of great nations who enter into alliances of power, struggling to win control of the world and so to dominate the course of its events. It would be foolish to ignore such facts, but it would be equally false to surrender our sole confidence to their undoubted reality. The Resurrection opens up a new Divine dimension in history, whereby we see its meaning and movement in their true perspective. As we do so, we are not indulging our minds with wishful thinking or fanciful speculations. Great powers have arisen in the world before our day. They have exercised mighty sway that has lasted sometimes for long periods. Some have been beneficient and some have been oppressive. Some have raised mankind to new heights of civilized attainment to enrich the world, with treasures of knowledge and culture: others have wrought terrible havoc and made their memory a curse for all succeeding generations. But, over all, there is the Kingdom of God which is a kingdom of the Spirit, indestructible by anything that man can do. For us it is the Kingdom of the Lord Jesus Christ which has its reign in the hearts of men. The great Powers are not the potentials of war, now so laden with menace in terrible weapons, or economic

(*Continued on page 21*)

GOOD FRIDAY
THEN *and* NOW

By KATHLEEN MORRISON

ON this black day, two thousand years ago,
With love for all mankind, He stood alone,
Strong in His weakness—regal in His woe,
Betrayed by those whose sins He would atone.

Here in the church in solemn rows
With faces blank and minds composed,
In memory of His act divine,
We eat the bread and drink the wine.

Where were they—those who should have been with Him
On that hard day when man rejected God,
Who feasted in the upper chamber dim,
And fled in fear before the Roman rod?

Though in men's hearts he strives to stay,
Indifference casts Him out each day.
And Christians join with those who fled.
—We drink the wine and eat the bread.

Judas, who walked with Him through those three years,
And heard His sacred words and knew His voice,
For thirty silver pieces stopped his ears,
Took from blessed hands the sop—and made his choice.

Was it last week wealth tempted me
And made me deaf to suffering's plea?
With Judas—for his sin is mine—
I eat the bread and drink the wine.

Gethsemane beheld a lonely sight
When Jesus bowed His will to God, and wept;
For those who should have watched with Him that night
Failed to perceive His agony—and slept.

Will we who share His feast today
Tomorrow fail to watch and pray?
We sup the wine and eat the bread,
His broken flesh and His blood shed.

Peter, when Jesus said, "Thou shalt deny,"
Protested, "Never, Lord!"—but he forgot
That human frailty shelters in a lie,
And trembling, cried aloud, "I know Him not!"

Yet share I not in Peter's blame
When I, in silence, hide His name?
This too denies; the guilt is mine.
How bitter are the bread and wine!

In Pilate's court He stood, with head unbowed,
And Pilate said: "In Him I find no vice."
But too much coward to oppose the crowd,
He gave Him up, a bloody sacrifice.

I've listened to the crowd's demands,
And then, with Pilate, washed my hands.
My sins swirl black about my head,
I cannot taste the wine and bread.

The thief who hung, resentful, at His side,
Scoffed at His suff'ring, saying: "If Thou be
The Christ thou say thou art, why dost thou bide
This torture? Canst not save thyself and me?"

Rebellious, often have I railed
On God, and claimed His power has failed
When grief has come to me and mine.
—Like ashes are the bread and wine.

When Death itself succumbed to His great power,
And Christ once more to His disciples came,
Reluctant Thomas, even in that hour,
Was strangely hesitant to grant His claim.

When he assigns me some small task,
With Thomas, "Prove thyself!" I ask.
Though one dark day on Calvary
He gave His flesh and blood for me.

He cried, before His strength should break,
"Forgive them, Father, for my sake.
These sinners know not what they do."
But oh my Lord — I knew! — I knew!

Yet here I kneel, with wine and bread,
To be by Christ's forgiveness fed,
And trusting in His love divine
Find mercy in the bread and wine.

By LESTER B. PEARSON*

LIBERALISM— THE MIDDLE WAY

THE architects and the builders of Canada's present prosperity and stability at home, and of her high sition in the world, are its people. Their orts in peace and in war have made nada what it is. Liberalism is not, in te of the charges of its opponents, either in or arrogant, and does not arrogate itself the credit for Canada's achieve-nts. But Liberals have the right to all that the policies, domestic and inter-tional, which Liberal Governments in tawa have put into effect have helped create the climate and to establish the nditions in which the work of Canadians uld produce the best results. If those licies had failed at home or in our ations with other countries, Liberalism d Liberal Governments would certainly asked to take the major share of the me.

If, however, Liberalism is to continue serve Canada well, it will have to stand t by those principles which have guided

What are those principles?

The first is service, not to any part or y section or any class, but to all the ople of Canada. The Liberal has always en a Canadian party, a national party, t a class party, or a sectional party, or colonial party. If others make different peals to different sections, we must say same thing at the same time to every nadian. If others appeal to special nomic groups, the only group in Liberal licy should be the Canadian people.

The second principle flows from the st: it is dedication to national unity. It s been the privilege of the Liberal party play an important part in moulding diverse elements that make up the Canadian nation into a unified whole. It has always insisted, moreover, that this should be done without sacrificing or weakening the federal principle on which our nation is founded; and with full acknowledgment of the fact that there are *two basic* races in Canada, English *and* French.

Liberalism has also welcomed, as adding even greater strength and variety to the national fabric, the new Canadians from other lands who join us. We need more of them to ensure the fulfilment of the destiny that awaits our country.

Out of all these national and racial strains we are building a united people. The Liberal party might fight any tendency to weaken this national unity; any move that would set class against class, section against section, province against province.

Throughout all its history, Liberalism has fought for the rights of individuals and for minorities, while parties to the right are irresistibly attracted toward authority and control. We must remain true to this basic principle even though the immensely complicated problems of modern government, and the increasing demands made by people on their government, have made necessary here, as in every free country, an increasing delegation of power by Parliament if the public business is to be conducted efficiently. In such delegation, however, the rights of the individual and of Parliament under the law remain paramount and must be protected.

Liberalism stands for another principle of vital importance today; moderation, tolerance, and the rejection of extreme courses, whether they come from the right or the left; whether they express themselves in demands that the state should do *everything* for the individual, and possibly destroy him in the process, or in demands that the state should do *nothing* except stand aside and let unrestricted competition weed out all but the rough, and big fellows; that we should rely on the survival of the fit under the law of the jungle.

Liberalism must continue to have nothing to do with these left or right extremes, which, in fact, at times are hard to distinguish. In simple terms, this means that we accept the reasonable requirements of social security, but we reject socialism; we accept humanitarianism, but we reject paternalism; we accept individualism and free enterprise, but we reject economic anarchy.

This course, furthermore, does not, and must not mean that we merely stand on a line of least resistance. There can be nothing static or negative about true Liberalism. It represents dynamic and progressive movement. The record of Liberalism in Canada proves this. So does the effort of the other major party to adopt our policies and principles—usually after we have begun to act on them.

The structure of Liberalism must also remain based on human values, on the integrity and worth of the individual in society. It is irrevocably opposed to the shackling limitations of rigid political dogma, to political oppression and to economic exploitation by any part of the community. It must fight the abuse of power either by the state or by private individuals and groups. It must respect a person for what he is, not who he is, and stand for his right to manage his own affairs, when they *are* his own; to hold his own convictions and speak his own mind. It must always work for equality of opportunity, maintaining that effort and reward should not be separated and putting a high value on initiative and enterprise. But it must also insist on social justice and accept the responsibility of government to take the action necessary to maintain a high level of economic activity and improve the welfare of the people. The march of society

(*Continued on page 20*)

**The Hon. L. B. Pearson, M.P. for Algoma st, is Secretary of State for External airs.*

Easter Faith

As dawn comes around the world on Easter morning the glad news that Christ is risen will be proclaimed in hundreds of languages. All men need the faith which can come through prayerful study of the events of Holy Week and the disciples' meetings with their risen Lord.

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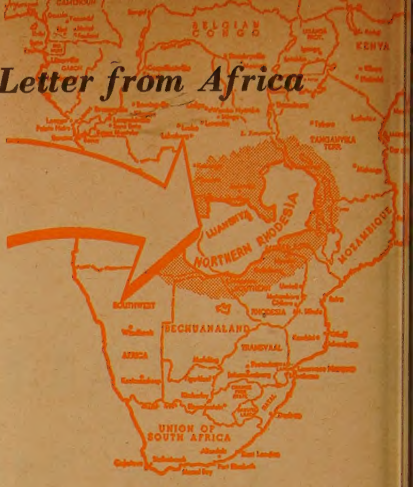

God in Rhodesi

By WILLIAM HINCKS*

WE are waging war in Africa. marked and foul are the forces evil, a Christian cannot help but strike with the sword of the Spirit.

The cruelty of witchcraft and seve tribal customs press in upon millions Africans. Joy is replaced by fear. Eu peans, through trade union and governme regulations, hold on for dear life to a fa white supremacy against the will of millio of Africans. Thousands of blacks a whites alike seek wealth in the r Rhodesian Copperbelt—worshipping mon forgetting God. Sunday to thousands only a work day with double pay.

Can a Christian keep quiet? Can Christian rest? God is not mocked! A qu comfortable sermon is not the answer.

During the past year we have invited Bancroft some fiery preachers. We ha had a series of Evangelistic Missions the Europeans, with encouraging resu For we are missionaries not only to th sands of Africans in Bancroft, but a to hundreds of Europeans. The te "European" includes all white peoples fr every part of the world.

The largest mission was in Novemb Our guest Evangelist was a courageo Dutch Reformed minister, Andre Erasm from Kitwe. He spoke in English ei nights to a combined Afrikaans (Sou African white people of Dutch descen and English speaking audience. Hundr heard this Afrikaans Evangelist, who loo and speaks like Billy Graham. It was united mission with our church and Dutch Reformed co-operating.

We prayed. God heard. There w forty-seven decisions for Christ in community which is so hard.

Is it worth it? Look at some of recent Copperbelt converts who n

(*Continued on page 29*)

**The Rev. Wm. Hincks is a mission in the Copperbelt Mission of North Rhodesia.*

GLUTTONY ON EASY MONTHLY PAYMENTS

By J. A. DAVIDSON

N a recent cartoon a TV announcer is shown standing by a new car and haranguing the viewing public with ese words: "Are you so selfish that you n sit there and watch our national nomy go to pieces just because you n't happen to *need* a new car?" The y humour of that cartoon is a barbed mmentary on the way we live nowadays. ciety is so ordered that now it seems it thrift can be considered anti-social d frugality somewhat immoral.

Russell Kirk, a discerning American torian, recently said that the Western rld is rapidly moving into "an Age of uttony." It is difficult to gainsay him, cept to suggest that perhaps we are eady firmly into an Age of Gluttony. e have become a generation of "thing-rshippers." An important part of the ual of "thing-worship" is in keeping up th the Joneses — and the only way in ich we can measure how well we are ing that is in comparing, principally in ms of price, our things with the things all the Joneses we know. Of course, e material things of life are important; e Christian religion has always recognized the importance of the material. But Christianity insists that material things are merely implements of the good life and not of the heart of the good life itself. Our modern tragedy, and one of our characteristic modern sins, is that we take the implements of life and make of them idols before which we bow down and worship. For example, do you know any people who do not so much have a fine home as are *had* by a fine home? Have you ever seen a man worship his car — yes, and show more concern for the condition of the paint on its fenders than he does for the condition of his soul? One of the axioms by which many people seem to live nowadays is that happiness and peace in life will be mathematically proportional to the horsepower of our cars, the number of "really smart" dresses hanging in the closet, and the number and size of the cheques we can write each month on our personal bank accounts.

Instead of being served in the good life by our material things, we idolize them and are mastered by them. This is what the Church has traditionally called the sin of *Gula* or Gluttony. Most of us would define Gluttony in terms of the other fellow's baser appetites: but Gluttony is much more than a matter of the wrong use of food and drink—it is in essence the taking of the material things and values of life and making idols of them.

The tremendous development in recent years of facilities for consumer credit has enabled us to indulge our Gluttony to the full. Consumer credit, of course, has been a significant creative factor in our economic development, and it is unrealistically silly to give it a wholesale damning. It is here to stay, and most of us make use of it in some form. It has enabled us to raise our standard of living appreciably, at least as that standard is measured materially, and it has been of positive service to the genuinely good life. Consumer credit has been an agency of social and economic good.

But consumer credit, as it has become easier and easier to obtain, as it has been

(*Over*)

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shamelessly huckstered, has become, also, an agency of social and economic evil. A cartoon that appeared in a Toronto newspaper a few months ago illustrates what is happening to many people: a young woman is shown saying to her husband, "But if we have enough money to buy a new car we could make a down payment on it and dozens of other things we want!" Social workers report that that sort of thing is often an important cause of marriage discord. As an army chaplain I have found that the almost unbelievable ease with which credit can be obtained is at the heart of the number one moral problem among soldiers today. Financial maladjustment now ranks right along with sexual maladjustment as a factor in marriage breakdowns. Consumer credit can be a servant of the good life—but it can also be a devouring monster. Accurate and informative figures are not easily obtained, but it has been reported that in 1955 some 860,000 Canadians borrowed money from loan companies. And it is also reported that 172,000 (about one in five) of these borrowers required, as it was delicately put, "special attention over and above normal payment procedure"!

K. R. MacGregor, the superintendent of insurance for the Canadian government who has the responsibility of keeping an eye on the small loan business, said last summer when making a statement before a Parliamentary committee that Canadians are getting deeper and deeper in debt through mismanagement rather than misfortune. The president of the Canadian Consumer Loan Association retorted, rather piously, that Mr. MacGregor's statement was "a terrible indictment" of the Canadian people; and he added, "Figures prove that Canadian families generally take a well-planned approach to involving themselves in debt. It is a pretty well-planned family business." It would be reassuring to be able to think that most of the one-in-five forgetful borrowers who required "special attention" were victims of misfortune and not mismanagement.

Recently while driving through a medium-sized Ontario city I counted in two blocks on the main street seven large signs (six of them heavy with neon tubes) advertising loan company offices. Consumer credit is a mighty big business, and one is tempted to take the easy way out and denounce the lenders for their strident promotion, their come-on-in-the-water's-fine advertising, their lack of candour in advertisements with respect to interest rates. And the loan companies do have much to answer for. (I was amused at the presumption that last year impelled one of the officials of the Canadian Consumer Loan Association to express indignation at the chartered banks for making personal loans—he suggested that the banks should restrict themselves to "wholesaling" money

(*Continued on page 21*)

SPRING CAME TO TEA

By SHERIDAN BOLE

SPRING is "icumen in" at the Corners. She came earlier than usual and there are those at the Corners who say it had something to do with our Cafeteria Tea in the church which our ladies put on two weeks ahead this year; that Spring made haste to be with us on the day.

Two days ago the thaw came, causing the drifts of snow to droop and flatten like a scolded dog, while the waters from the melting snows gathered in swelling rivulets and coursed their way down to Taylor's Creek. O, it was good to stand and look across our little valley which slopes southward and there to see the waters forming a miniature lake, the tiny waves caressing first the trunks of the upstanding trees and then in a wide sweep covering the dark land. The pussy willows on the stream's banks, feeling the cold waters among their roots and then slowly creeping up in little swirls around their slender stems, could hold their ecstasy no longer and burst into the fuzziest, warmest, whitest buds of fur that ever were seen.

And only yesterday there came a long, swooping rain driving in on a cold wind from the north, and slashed against the windows, leaving the moisture of its breath upon the panes. Then in the night when rain and wind had passed, there came a great stillness and in the silence Spring was born.

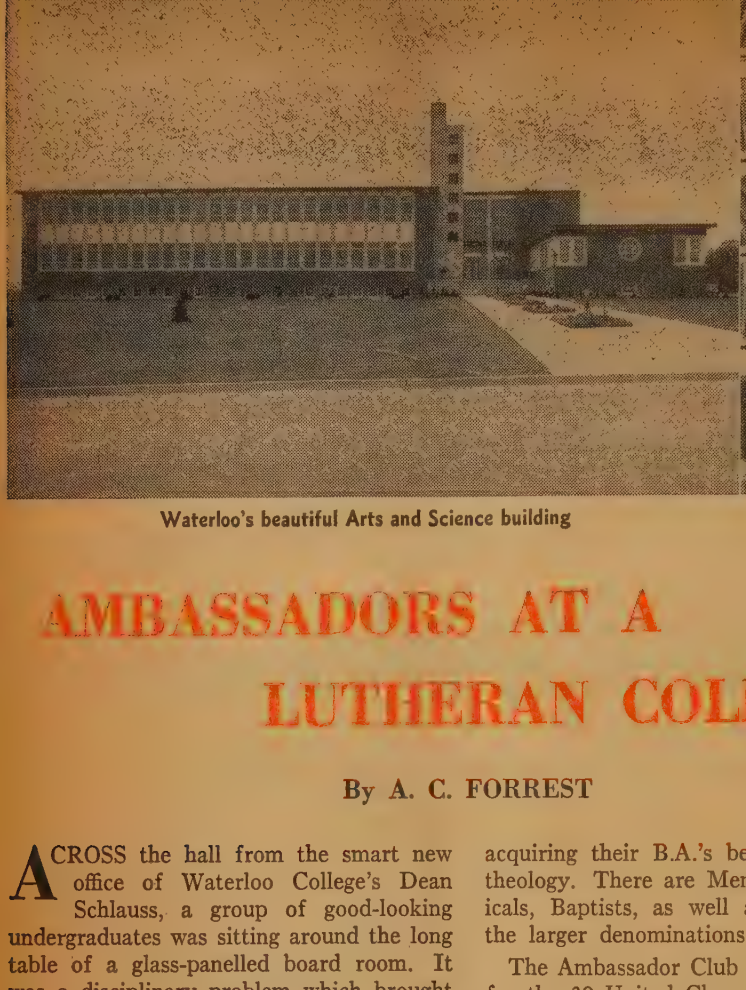
When we awoke this morning the sun was spilling her brightness across the pulsing earth and the air was warm with prophecy of sunny hours to come. As I looked out of my study window towards the church I saw two robins, the first to arrive, standing together on the steps of the church. They were waiting for the doors to open for our Cafeteria Tea.

Our Cafeteria Tea! Early this morning the movement of preparation began about the church. Long before her breakfast dishes could have been washed and put away, the president of our W.A. was seen entering the church basement by a side door. She was followed by more ladies, they, too, disappearing into the dark cavern. All day long there were comings and goings. Dishes and pans filled with food went down the stairs; pies and cakes concealed in pasteboard boxes, cuts of ham and roasts of beef, all in an air of secrecy that tensed the hours with excitement.

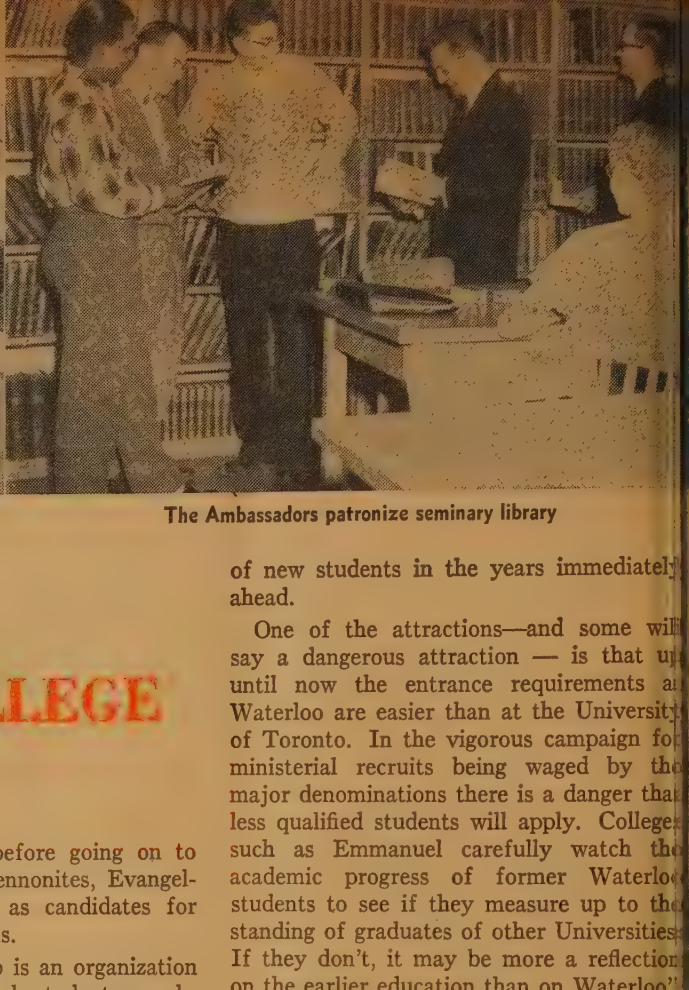
I saw it all from my study window. "O," said I, "we shall have a rare, gay time when the hour is come." The minister's wife will be there, and the minister, too, provocatively sampling, here and there, the delectable delicacies.

Come, let's go to the Cafeteria Tea! We hurry down the dark stairway to the basement and glimpse in the soft light long rows of tables spread with linen white, inset with flowers — gay daffodils freshly dressed, and the blushing tulips held in the warm embrace of the brash pussy willows. Gleaming plates smile back at us and cool pickles peer out from transparent bowls. We take a tray in hand and pass one by one, for this is "cafeteria style," down the length of the long side table laden with the good things to eat, making our choices as we go, until full-laden we pass to the treasurer's stand set between the stove and the piano, there to pay our cash, but wondering what the ladies buy "one-half so precious as the stuff they sell." We sit at the tables with our neighbours and savour both food and friendship while the president of the W.A. looks benignly on.

Spring is "icumen in" at the Corners! She slipt in shyly, and, while we wouldn't publish it too far abroad, the ladies do believe she came early this year because she wanted to be with us at our Cafeteria Tea.



Waterloo's beautiful Arts and Science building



The Ambassadors patronize seminary library

AMBASSADORS AT A LUTHERAN COLLEGE

By A. C. FORREST

ACROSS the hall from the smart new office of Waterloo College's Dean Schlauss, a group of good-looking undergraduates was sitting around the long table of a glass-panelled board room. It was a disciplinary problem which brought the Student Council together, the Dean told us.

Later when we had joined the Ambassador Club for supper in the co-educational cafeteria, one of the pre-theological students came in late from the Council meeting. He told us that the problem was over a student who had thrown some ketchup on the dining-room wall. He may have been pulling our leg, but we couldn't help think that Waterloo which emphasized religion and scholarship was quite normal.

Although Lutheran, with the specific purpose of training the clergy for Eastern Canada's Lutheran Churches, Waterloo has more pre-theological United Church students than Lutheran preachers-to-be. There are 412 undergraduates, 91 in residence. 113 are United Church, and 20 of them ministerial candidates for the United Church.

Undergraduates of all denominations are welcome, of course, in the United Church Colleges and Universities, and Lutherans are to be found in Mount Allison, Victoria and United. Waterloo, while maintaining its distinctive Church emphasis reciprocates. United Church students and others are very welcome. They receive their degrees from The University of Western Ontario.

Perhaps its most significant feature is the great number of church students who spend their first three or four years at Waterloo acquiring their B.A.'s before going on to theology. There are Mennonites, Evangelicals, Baptists, as well as candidates for the larger denominations.

The Ambassador Club is an organization for the 20 United Church student preachers. They worship with Lutherans and others, receive lectures in Old and New Testament, Greek and Hebrew from Lutheran minister Professors. There is morning chapel, and evening prayers; an active Student Christian Movement, Inter-Varsity Christian Fellowship; and the usual common-room discussion.

Local ministers invite the club to their churches for monthly dinners. The Rev. O. P. Hossie and the Rev. Arthur Cragg were present with us for meal, meeting and late chapel. Many of the boys come under the supervision of the Presbytery Committee on Students of which Mr. Cragg and Mr. Hossie are members.

In addition the Rev. Harold Bexton, Psychology Professor and United Church minister, keeps a fatherly eye on, and a brotherly hand out to the boys. There is strong evidence that the Faculty is just as interested in providing a good education for United Church ministerial candidates as for their own.

64 men and 27 women students are in residence; fees are approximately $400 a year for room and board, and $300 a year for tuition. A recent substantial grant of over $600,000 from the Ontario Government has cheered the small college and given room to hope that it may become a full-fledged University and assume more responsibility for providing for the flood of new students in the years immediately ahead.

One of the attractions—and some will say a dangerous attraction — is that up until now the entrance requirements at Waterloo are easier than at the University of Toronto. In the vigorous campaign for ministerial recruits being waged by the major denominations there is a danger that less qualified students will apply. Colleges such as Emmanuel carefully watch the academic progress of former Waterloo students to see if they measure up to the standing of graduates of other Universities. If they don't, it may be more a reflection on the earlier education than on Waterloo's Arts Faculty.

It has received recognition on many occasions when its undergraduates have won the University gold medals in languages. At the moment its science and engineering courses are receiving popular attention. More apply than can be accepted.

But the main difference in Waterloo College from secular institutions of higher learning is that it is a Church College with a Christian Faculty. While the various controversial systems of philosophical thought are examined and explained, they are studied from a Christian viewpoint. This is the tradition of most great Canadian and American Colleges. It seems to be growing less so.

Waterloo, which provides good scholarship, is small and can make more exceptions than the large institution. Its graduates whether they be United Church or Presbyterian Ministers, Anglican Rectors or Lutheran Pastors, will no doubt have a broader ecumenical spirit for having worshipped and studied together in their preparatory years.

And as one United Church minister says: "The United Church can be very grateful to Waterloo for helping train these students. While we support the colleges we inherited, there seems no vigorous planning for the Church to provide the new institutions Canada must have for its new generation. ●

London student residence named for Maritimer

MacKinnon House boys gather for hymn-sing

UNITED CHURCH BOYS AT WESTERN UNIVERSITY

By W. C. HEINE

A POLKA-DOT lamp shade made from a student's pyjamas, and the devotion of a theology student who refused to let a dream fade are two of the historical threads woven into the tapestry of MacKinnon House, the United Church residence for students at London's University of Western Ontario.

Its members form the hard core of the "Emmanuel Club" of United Church pre-theological students, who meet monthly for a dinner (which they prepare themselves with much help from the girl embryo preachers) in Robinson Church.

At the moment the University Residence Committee of London Conference has three important possessions. These are a history of devotion, work and sacrifice (which they're trying to get on paper before time dulls memory); a large home housing 16 United Church students (they'd like to trade it for land and a proper student residence); and a fat mortgage (which they'd like to burn).

Growing steadily and spreading its influence through Ontario, MacKinnon House started in 1950. A student assistant at First-St. Andrew's United Church, Bruce Suitor, gathered a group of students into a house where they could live and eat less expensively, study in quiet and find moral support in facing temptations of campus life. Most important, they sought a place to worship the God they wished to serve.

For a few years they rented a variety of houses.

In 1954 the idea was about to collapse when Clifford Kelly (who died in 1956 while in second year theology) almost single-handedly shored it up again. All in two weeks—he found another house to rent; asked laymen to give food and furniture; begged money to buy folding beds; turned amateur carpenter to build partitions, cupboards, desks; scrounged refrigerator, stove, rugs, and vacuum cleaner, and hired a housekeeper.

In 1955 the landlord said he couldn't rent any longer but would sell. London Conference gave permission to raise money but authorized no funds itself. There was a mad scramble for cash. Laymen, students and ministers participated.

With an option expiring at 11 a.m., committee members got a final contribution at 10.30 a.m. enabling them to make a down payment on the house.

Last summer it was given up when a large home was found near the campus with room (makeshift of course, but room) for 16 students instead of nine in the previous house.

Interest in the project has spread from London to laymen and ministers throughout Western Ontario as students in the house come from various presbyteries and other conferences. A growing corps of enthusiasts is digging for funds, pointing out that United Church students are the largest group on Western's campus.

"The Anglicans have Huron College (a multi-million dollar college, chapel and residence); the Catholics have Christ the King College (with a modernistic, cut stone residence for men) and Brescia Hall (a girls' college and residence). Where," they ask, "are our young people going to turn for the Christian guidance so important in their formative years?"

At the residence the young people carry on their studies in the peculiar atmosphere of a college residence, an atmosphere composed roughly of equal parts of study, eating, worship, dating and high jinks.

The polka-dot lamp shade arrived when the gang got fed up with one student's pyjamas. There have been the usual number of sheets sewn up; bedding draped on bushes; noisy traps set for 3 a.m. arrivals.

Students get their own breakfast, eat lunch at the university, and are served dinner by housekeeper Mrs. Scott. Formal worship is associated with meals; grace at table, and student-conducted worship services after breakfast and dinner.

Immediately following evening worship there's a business session. House president Wallace Little (a Presbyterian, no less) asks for volunteers (or assigns) numerous duties. A typical discussion might distribute donated tickets to a play downtown; pick volunteers for a children's party; arrange a church discussion group; plan a sleigh ride; or set up duty rosters. (Students wash dishes, clean house, shovel snow, and beg advice from a gardener next door, among other duties.)

On moving into the present house (in a somewhat exclusive residential district) students paid formal calls on neighbours, assuring them their privacy and quiet would be respected.

There are more applications for residence than space. One student is leaving, regretfully, next year. "It'll be all right now," he says, "but freshmen coming in need MacKinnon House more than I do."

This attitude toward MacKinnon House is indicative of its need, interested ministers and laymen feel. The last to believe a modern university campus sees a constant succession of minor and major sins, they nevertheless believe there is insufficient emphasis on Christianity. Today's universities do not have chapels, they point out. It is up to the church to provide Christian surroundings for young men and women who are to lead the church in years ahead.

(*Continued on page* 20)

TOO MANY CHRISTIANS AFRAID O

ON the last day of the year 1889, Robert Browning was buried in Westminster Abbey. The famous cathedral was crowded to the doors with sorrowing people. Although the funeral service of the Church of England was dignified and impressive, one worshipper, Burne-Jones, the renowned artist, became increasingly restive and impatient. He was waiting for a note of triumph to be sounded. Afterwards he said that he kept longing for someone to appear in the chancel and wave a brave banner, or for one of the choristers to mount the triforium and blow a resounding blast on a trumpet. The note of the trumpet, challenging, arresting, defiant, triumphant was what he wanted to hear. And why not? For who among the British poets looked upon death with a more fearless gaze than Robert Browning?

Right at this point is one of the major weaknesses in our Christian witness today. Far too many Christians are afraid of death. They are terrorized and victimized by it. They lay hold upon every possible synonym to avoid mentioning the word death. They meet bereavement not in the triumphant spirit of the Easter faith, but rather as though Jesus had never lived, as though he had never died and risen again.

In the latter half of the 19th century, when archaeologists began excavating Italian cemeteries at Volterra, Italy, and at the site of ancient Roman towns near Perugia, on many tombstones they found seven letters — N.F.F. N.S. N.C. They were puzzled as to their meaning until on certain tombstones they found the full inscription. These letters stood for an ancient proverb that had grown so familiar that the Romans had ceased to write the words out in full. This is how the Latin inscription read: "Non fui, fui, non sum, non curo." When translated, it reads: "I was not; I was; I am not; I do not care." Think of one generation after another burying its dead —husbands and wives, mothers and fathers, brothers and sisters, and little children—in this mood of utter disillusionment and cynicism: "I was not; I was; I am not; I do not care." This is a creed, of course, but it is the creed of the spiritually weary, the disbelieving, the sordidly cynical.

This, too, was the mood of much of the ancient world into which Christ came. It was a world without hope. Night had descended—a long, silent night relieved only by the trampling feet of those who stumbled in the dark. Into that world came Jesus Christ with a divine revelation that was destined to illumine the whole earth. It was a literal fulfilment of Zacharias' remarkable prophecy: "The dayspring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death."

When Jesus preached to the multitude in Galilee or addressed His disciples privately, He spoke as familiarly of the life of the world to come as He might have spoken of neighbouring Judea. On the night of the betrayal, with the shadow of the cross darkening every horizon about the disciples, our Lord gave them a farewell message. He said: "Let not your heart be troubled. . . . neither let it be afraid." While He was going to be parted from them for a while, death, He said, was just like passing from one home to another. "I will make ready for you," he continued, "And when your place is prepared, I will come and receive you unto myself." Death means just a change of residence from the cramped quarters of earth to the Father's spacious home on high.

The shock of the arrest, trial and crucifixion of Jesus was all the greater for His disciples because they had not understood the full import of these words of the Master. They found it impossible to conceive that their mighty Friend could be overtaken by disaster and brutal death, that the forces of evil could win what seemed to be a final victory over Him.

Oftentimes I have tried to picture in imagination the mood of the disciples on the first Easter morning. The key to understanding it, one may find in a museum in Paris, where a notable painting by Eugene Burnand, a Swiss artist, is on exhibition. Copies of it have gone all around the world. In this painting we see Peter and John on Easter morning racing for the empty tomb in Joseph's garden. Mary Magdalene had told the disciples that the tomb was empty, and that she had had a vision of the risen Lord.

The two disciples are running at top speed, their bodies bent forward in their eager haste. Their hair is blowing in the wind and their garments float behind them. The artist concentrates all his genius on the face of Peter. His features are seamed with trouble and sorrow, and his eyes are sunken with much weeping. His countenance is channeled with lines of grief like bleak hillsides which have been torn with heavy rains. There is hope in his face, but it is hope dimmed by fear and dread. He secretly fears that the report of the resurrection may be true, and he dreads the shame of meeting his risen Lord after all his cowardly oaths and denials in the courtyard of Caiaphas. This was the mood of all the disciples. It was only by degrees that the sublime truth broke upon the benumbed minds of these men who had followed Jesus. Slowly they awoke in a re-created world.

Once again we are indebted to Luke for what is the most graphic story of our Lord's appearance to His followers after the resurrection. The Greek physician alone records the walk to Emmaus. It presents every element of the resurrection experience.

Joseph Fort Newton calls this chapter in Luke the sublimest passage in the New Testament. There we see two disillusioned, bewildered followers of Christ conversing dejectedly upon the highway that winds westward from Jerusalem. They say, "We had hoped that it was He that should redeem Israel." A Stranger has joined them and their hearts burn within them as He opens to them the Scriptures and shows how the Old Testament prophets and seers predicted the coming of a Redeemer. Their souls must have thrilled as He repeated the words of the prophet Isaiah: "He is despised and rejected of men, a man of sorrows, and acquainted with grief. . . . But he was wounded for our transgressions, he was bruised for our

EATH

SUTHERLAND BONNELL*

niquities: the chastisement of our peace was upon him; and ith his stripes we are healed."

Suddenly with divine illumination the stark tragedy of alvary took on a new meaning. At last they understood what ohn the Baptist meant when, pointing to the Master by the ordan, he said: "Behold the Lamb of God, which taketh away he sins of the world!" Having reached their destination, they mplored the Stranger to tarry with them, for the lengthening hadows betokened the close of another day.

As they sat at table for the evening meal, the Guest, this trange and wondrous Guest, forsook His role and became host o these men. He took bread and blessed it and brake it. What appened at this moment? Was it a characteristic gesture or novement of His head, a familiar word or look? Or did they or the first time catch a glimpse of those nail-pierced hands hat broke the bread? In any case, suddenly they knew Him. "It is the Master!" one of them cried. And instantly He anished from their sight.

The impact of these contacts with the risen Christ were ufficiently real to change the lives of these disheartened isciples. They became transformed men. The gospel of the esurrection, which they preached all across the ancient world, hook the souls of men and women and made them disciples f the crucified but risen Christ. That gospel demonstrated that ove can conquer hate, and that life is ever lord of death. It ade vile men clean. It changed weak men into spiritual giants. t transformed cowards into heroes and broken reeds into illars of steel. It set a quenchless torch by every Christian rave. It made these followers of Christ unconquerable.

When Christian men and women throughout the Roman mpire refused to offer idolatrous reverence to the image of he emperor, the authorities resolved to exterminate these tubborn people. Nero attempted to strangle Christianity in s cradle. . . They were the despair of the Roman authorities, or these Christians had lost all fear of death.

Would to God that in our own time, men and women who ave named the name of Christ could show something of this ncient spirit of heroism and self-sacrifice instead of the naemic, bloodless, unheroic witness we too often give for Christ. he gospel of the Resurrection—what a message is this for ur feverish, fear-ridden, and death-embracing generation. Here s forgiveness. Here is salvation. Here is wholeness for man. Here is victory over fear and sin and death. Out of the dark hadows of the tomb on Easter morning stepped forth One whose omnipotent shoulders lift every barred gate and who has hattered all the bonds of death. He is the Lord of life, the onqueror of death, alive forevermore! ●

Dr. Bonnell, minister of Fifth Avenue Presbyterian Church, New ork, is a former United Church minister.

Triumph

Triumphant He
That we might be
Triumphant, too,
O'er death and sin
And doubts within
Our journey through.

He left behind
The things that bind
Deep in the grave.
He set us free
That we might flee
Fears that enslave.

He gave His life
To conquer strife
And power to bring.
Claims as His own
Hearts that enthrone
The risen King.

—Edna Fay Grant

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We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Do you consider it right to allow dancing in a one-room classroom to raise money for school purposes?

A. We assume the questioner is talking of a school, not a Sunday School, and we have no condemnation.

Q. Is it permissible to use a piano-accordion for church services on special occasions?

A. It's not our favourite instrument, but we can't see that an organ is any more "religious" than an accordion.

Q. Should a member of the Anglican Church who marries a member of the United Church join the latter after marriage?

A. We can't legislate for conscience in things like this. We think there is much to be said for husband and wife being members of the same church if they can honestly change their membership.

Q. What Board of the local Church is responsible for a note on furniture purchased by the congregation?

A. Ultimately the Trustee Board is responsible for capital expenditures. We would think that any major purchases would not be made without a clear understanding between the Official Board and Trustee Board, and that whichever Board authorized the purchase would accept responsibility for full payment.

Q. Should offering plates be placed on the Communion Table?

A. We remember one thoughtful Professor who taught his students that empty offering plates should not be on the table; full offering plates might be placed there. Some churches have a small table at the side for this purpose. The custom throughout the United Church seems to be to place the offering on the Table.

Q. Does Armageddon mean a real physical battle?

A. We don't know.

Q. What countries send out the greatest numbers of Protestant missionaries?

A. North America provides two-thirds of them.

Q. Should a minister remove furniture from the church without taking it up with the Officials?

A. Probably not; but sometimes he is sorely tempted. And sometimes we admire the person who goes ahead and clears out the accumulated junk and takes the consequences.

Q. Could you explain what some of the Evangelistic churches mean when they speak critically of the United and other large churches as "Modernist"?

A. It is obvious that there is confusion here. By some it is used as a derisive term to denote heresy, disbelief in the Bible and denial of the church's doctrines. Others think of it as meaning the appreciation of the light which modern scholarship and study may contribute to our knowledge of Scripture. A modernist in our language will look expectantly to all the scholars can find in the Dead Sea Scrolls. Those who condemn the modernist may shudder for fear such knowledge will upset their faith.

Q. If a W.A. owns dishes for the use of the church activities and an outside organization wishes to use them, from whom should they receive permission, the Trustees or the W.A.?

A. The use of the church edifice is the responsibility of the Session, not Trustee Board. We'd think the W.A. would look after their own dishes but normally would be reluctant to withhold them from guests of the church.

Q. Is there a policy in the United Church on what a minister should or should not preach?

A. He is ordained to preach the Gospel. If his preaching is not helpful we think you should discuss it with him in Christian charity.

Q. Is it constitutional for church monies to be taken home by a member of the church to be counted?

A. This seems to be the practical method followed by a great many of our smaller churches. We know of nothing constitutional on the matter, but it is wise to have two persons counting church monies.

What Do Children Do On Sunday Afternoon?

By AMY B. HAUFSCHILD

WHAT do you do on Sunday afternoons when you have small children? Are you one of the modern parents who believe that the children may be allowed to do much the same on Sunday as they do the rest of the week? Or do you belong to the old era that believes that Sunday should be different?

As a child, staying at my grandparents, I was not allowed even to have my doll to play with, or any other toys.

What did I do? I remember sitting in the window on the wide sill, reading as loudly as I could, some verses from the Bible. I reasoned that I would really give them something to be pleased about!

Looking back on that time, it seems silly and far-fetched. Yet there is a happy medium somewhere between those days and the Sunday of today which is treated like a holiday, instead of a Holy-Day.

It is not necessary for children to ride bicycles, tricycles, scooters, wagons, and play on swings, and at cowboys and Indians. What about the golfers, and Sunday baseball? Well, what about them? The players are not children. They have made their decisions. Children have to be trained in respect and reverence. Parents are the ones to train children.

Many men leave the practising of religion to the family to the mother. Is this right? No; but it is the mothers who try and set the example. If the mother feels that Sunday should be observed in a respectful manner, then she will see that the children do it.

Parents who loll around on Sunday in sports, reading papers and sleeping, making easy meals, are usually the ones who allow their children to run around everyone's gardens, at play like any other day.

When our children were young, we would meet them after Sunday School and take them to the zoo, or the park or the museum. But we always attended church, even on the hottest Sundays. On vacation, we often helped to swell the country congregation. We took our children to the public library and encouraged them to borrow books for reading on Sunday afternoons.

As a young girl, two or three of us would go for long walks into the country. But we returned in time to have tea with our friends and go to the evening service.

The trend is away from the quiet Sunday. No longer are children made to be

(Over)

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quiet while a neighbourhood rests. Even the corner store is open.

When I was a child, to enter a store on Sunday was absolutely forbidden. Once, I kept my Sunday School collection and spent it on cough drops in a tobacco store on the way home. Not to be found out, they had to be eaten fast. There seemed to be a great many more for the money than was expected.

Now that fathers work five days a week, there is no longer the excuse that father has only one day in which to take things easy. We see and hear many men cutting grass on Sunday. Is this necessary? Women who work away from home, do the family washing on Sunday. My mother-in-law had seven children, but never washed on Sundays for any baby. The Sunday dinner was prepared on Saturday so that she would be free to take the children to visit their grandmother, five miles away, then with the children attend church in the evening.

I hear my neighbour hammering in his house on Sunday, converting it into two apartments, for investment. Is this striving for more money going to make his children any happier? They are playing outside with bows and arrows. How much nicer for them if their father would take them to the park for a walk and talk to them about the things they see there: the swans, the flowers, the airplane above, or just amble along, companionably.

The children will make the money they need when they grow up, but they have only one father while they are young. ●

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AT WESTERN

(*Continued from page* 15)

About half MacKinnon House students are in theology. Several switched to theology after a year or two in residence.

MacKinnon House was named after the late Dr. John Y. MacKinnon, minister of First - St. Andrew's, London, who encouraged early efforts to open a residence.

Of the residence he helped found, Bruce Suitor has written, "For my part, at least, it was to be a place where men who loved the Lord Jesus could come together, share each other's financial burden and grow together as Christian brothers while each pursued his academic studies." ●

LIBERALISM

(*Continued from page* 9)

—and of events—has made 19th century *laisser-faire* Liberalism as dead as Queen Victoria.

In the economic and trade field, Liberalism insists on the essential necessity of developing markets for Canada abroad and believes that this can best be done by pressing for multilateral trade arrangements with other states on the basis of the maximum possible reduction of barriers and obstructions. We believe in the freest possible trade—which is not the same as free trade—now only an ideal in a world of economic nationalism—as we believe in the protection of our own producers and manufacturers against unfair and subsidized foreign competition.

The Liberal way, then, as I see it, is the middle way; based on a positive faith in the common sense of the great majority of the people. It relies on their intelligence, their will to co-operate and their sense of justice. Its strength is that of tolerance and restraint. It rests on the discipline of the mind rather than the jack boot, and on the belief that all human and social problems, vast and complicated though they may be, are capable of ultimate solution. This, I believe, is the political philosophy which can best preserve a free society in Canada. It is Liberalism and it has been in existence a long time. ●

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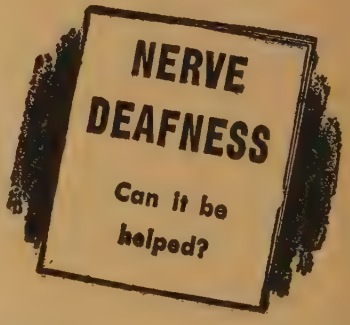

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MODERATOR'S MESSAGE

(*Continued from page 7*)

pressures now so manipulated by governmental policies—the great Powers are but men and they are in the hands of God. He who made the atom is the same God who destroyed the power of death. He who gave us the resources of earth also raised up Jesus. This is the power that rules the world: therefore, we need not be afraid.

4. **The Resurrection is a Personal Power.** God's greatest act for each of us is a personal experience of His Power. The Resurrection of the Lord Jesus becomes very real when it is re-enacted in our lives. We know its power when Christ comes into our lives to raise us up from the grave of sin in which the image of God is laid when we surrender the powers with which God has endowed us to the captivity of our own hearts. Then indeed we know the terrible tyranny of the law of sin and death. We, too, must be crucified with Christ before we can be raised up with Him into newness of life. This is the hardest of all life's lessons: the most difficult of all truths to accept—that we must take up the Cross and follow Jesus. No man has ever been able to do it in his own strength. But as Christ comes to us from out of the records of past history to become a present and living Person, then as we turn to Him in utter faith and confidence, our lives are visited by His enabling grace. We know the power of His Resurrection. Then, as in history, so in personal experience, the Resurrection is more than an event: it is a new life, nothing less than the Power of God at work within us. ●

GLUTTONY

(*Continued from page 12*)

and leave the "retail" trade to the small loan companies! But we must avoid the pitfalls of self-righteousness. Dorothy Sayers, in one of her essays, writes about the furious barrage of advertisement by which people are flattered and frightened out of reasonable contentment into a "greedy hankering after goods which they do not really need": but she singles out as one of the most significant factors in the whole sorry story "the co-operative Gluttony of the consumer."

Now, with the new Small Loans Act having come into force at the beginning of the year and with certain credit controls being exercised by the Bank of Canada, it will not be as easy as it has been for us to indulge our Gluttony on easy monthly payments. Credit restrictions have been receiving harsh criticism in some circles, and dire predictions are being made of their probable effect on our economy. Strong differences of opinion among the experts with respect to the economic "big picture" impose on the ordinary person a wait-and-see attitude. But perhaps all this will bring us to a new realization that there is a moral and spiritual dimension to economic problems. We may yet come to see that Gluttony, the idolization of the material things of life, is not just a vague something for preachers to wax indignant about once in a while, but is a *fact*, as G. K. Chesterton would have said, "as practical as potatoes." ●

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New Books

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By Arnold H. Lowe, Westminster Presbyterian Church, Minneapolis, author of *Start Where You Are*. Seventeen direct, practical addresses, by a pastor who understands his people and speaks Sunday after Sunday to their situation. "One of the most brilliant thinkers in America."—*Wilbur La Roe, Jr.* $3.00.

THE BOOK OF REVELATION

Translated by J. B. Phillips. "J. B. Phillips completes his translation of the New Testament with the Revelation of St. John. It is admirable. There is no lessening of the mystery, but the version is written in so clear and vivid a style that the reader cannot fail to be entranced and enthralled."—*The Bishop of Chichester.* $2.00.

THE CHRISTIAN AND HIS AMERICA

By Gerald Kennedy, Bishop, The Methodist Church, Los Angeles. A forceful statement of the author's belief that "America is a faith and its greatness is rooted in Christianity." The central issues of today are related to the imperatives of the Christian religion. $3.00.

A SIMPLE GUIDE TO PRAYER

By John Underwood Stephens, former Minister Mount Washington Presbyterian Church, New York. An outstanding book, planned for those who are strangers to prayer, those whose prayers have become routine, those who wish their prayers to become more adult. $2.00

THE INVINCIBLE CHRIST

By Massey Mott Heltzel, Ginter Park Presbyterian Church, Richmond, Virginia. Thirteen compelling chapters on what Christ means today. "Seventeen years in the ministry have strengthened the simple conviction that the preacher's one theme is Christ."—*The Author.* $2.00

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THE Spring books are coming in every day, and we are sending them on their way to our reviewers across the country. . . There is a new volume by J. B. Phillips, *The Book of Revelation,* published by Geoffrey Bles in London and distributed by Collins here ($2.00). . . The World Council of Churches sends out its reports in most attractive format. The latest to arrive is *Men and Women in Church and Society,* 15c., from the Canadian Council of Churches, 3 Willcocks St., Toronto. This report will be discussed in many United Church groups this summer. . . *The Christian Church in Canada* by H. H. Walsh is an important book of the year. The Editor writes about it in *Observations* and the review follows. . . From Sherbrooke, Que., we have received *Plymouth Church—Past and Present,* a brief history of the 120 years of this congregation, published to mark the centenary of the present beautiful building. Prepared by the minister, Rev. R. C. Tait, and a committee, the book is bound in soft blue and gold, a framed drawing of the church part of the caption. It is a well illustrated permanent record of the work of this important congregation.

The Christian Church in Canada

By H. H. Walsh. (Toronto: The Ryerson Press.) $6.50.

Reviewed by A. A. Scott.

The writer of this book is Associate Professor of Church History in McGill University, Montreal. In the space of just under 350 pages he gives an account of the developments which have taken place in the Christian Church (Protestant and Roman Catholic) from the time of the coming of the first missionaries to Canada until the present. Naturally, the treatment of so vast a subject in so small a compass is difficult, but, on the whole, the writer has succeeded in a very admirable way in accomplishing the task. The book is particularly successful in the analysis of the causes producing the various movements which have taken place within the different denominations. His description of the Church Union Movement is a testimony to his fair-mindedness, and his discussion of the causes which have resulted in the multiplication of the "Sects" in our own day, and of the shifting emphasis on the so-called "Social" and "Individual" Gospels is a marvel of brevity and accuracy.

There are a few typographical errors, and the Index, which is otherwise excellent, seems to have omitted a large part of the references which should have appeared under the letter "R".

Aside from these minor defects, we can heartily recommend the book to all those who wish to have in one volume a connected account of the History of the Christian Church in Canada in all its phases.

The World's Great Religions

The Editors of "Life." (New York: Simon and Schuster.) (Toronto: Musson Book Co.) $15.50.

Reviewed by L. S. Albright.

This is an ambitious enterprise, splendidly conceived and executed, constituting a valuable compendium of religious information for the average reader. It is popularly written, beautifully illustrated and superbly printed. Originally appearing in serial form in *Life* magazine in 1955, an additional 160 pages have been added, greatly enhancing the value of the project. There are a few flaws and omissions but much useful material.

Almost half the volume is devoted to Christianity in its various branches. But should Christianity be classified as one religion among others? Today Christian scholars distinguish between religions *per se* and the Christian Faith, the latter *sui generis* and claiming to be unique and final as divinely revealed in the history of Israel, the public ministry of Jesus and the Christian Church.

True, it is becoming fashionable to advocate understanding, tolerance and co-existence rather than missionary activity as such. However, Buddhism, Hinduism and Islam are becoming definitely missionary, while communism is committed to world conquest, and secularism spreads, now like a creeping paralysis, now like an irresistible flood. In this situation co-existence is not enough; there must be active, ceaseless proclamation and humble but generous sharing. And this is particularly encumbent on Christianity which has so much to contribute to other cultures and religions, however venerable or resurgent, today.

Christianity and the Social Order

By William Temple. (Toronto: Penguin Books.) 80 cents.

Reviewed by J. A. Davidson.

This is a reprint of a "Special" brought out by Penguin in 1942, and the publishers have done well to re-issue it. (In 1950 Penguin permitted the S.C.M. Press to bring out a hard-cover edition, but there obviously is a demand for a new cheap edition.)

In seven tightly-written chapters Archbishop Temple presented the fruit of his thinking on the relationship of Christianity and the Church to society. This is one of the most important books in its field, and should be in every minister's library. The style is simple and straightforward, and this is an admirably readable book. It should be read by all thoughtful Christians. It does not purport to provide all the answers, and the answers it does give will not receive universal assent—but it does light up the problems and point the way to the answers in a uniquely valuable way.

The Historical Jesus

By Leroy Waterman. (New York: Exposition Press.) $3.50 (A.P.).

Reviewed by Henry Mick.

The Western World has waited long for such a book as this, which should be read with an earlier volume by the same author, *The Religion of Jesus* (Harper). Together these works should mark the end of an era and the beginning of an epoch.

Dr. Waterman sees in our religious heritage elements which have brought us to the verge of tragedy. These are the ideas of a Chosen People, a National God, Political Prophecy, Supernatural Apocalyptism, and Eschatological Salvation. These our author discusses with informed clarity, and true devotion.

The concept of a Chosen People dogged Judaism until the fall of Jerusalem, A.D. 70; and this notwithstanding that the Ethical Prophets gave their voice against it. Then, when the Jews relinquished it, the Christians adopted it in their own way.

The idea of a National God was even more harmful, inasmuch as the concept of God is the norm of any theistic religion. Nor were the Ethical Prophets able to correct the error, or their influence sufficient to prevent the idea invading Christianity later with tragedic results.

The author recognizes the Priestly and Prophetic traditions of the Old Testament in contrast, and the violent repudiation of the ceremonies of the former by the latter (Isaiah 1: 2-17); also two Prophetic traditions, one political and cheaply optimistic; the other ethical, calling for justice, mercy, and righteousness. The former were "fore-tellers," not a few of whose predictions found their way into the oracles of the Ethical Prophets; the latter were "forth-tellers," with a compelling sense of the presence of God.

When the idea of a mundane Messianic King and Kingdom became untenable, the heavens burst into a glow of Apocalypticism where hope centred in a Son of Man coming on the clouds of heaven. Into this milieu Christianity was born.

The first Christians believed that Jesus was the Messiah, soon to return to set up His Kingdom on earth; those who came a little later also accepted Him as the Messiah, but thought that He would establish His Kingdom in the heavens (1 Thess. 4: 15-17). New Testament writers represent Jesus as sponsoring both of these contradictory views. As a matter of fact He sponsored neither, but adopted the religion of the Ethical Prophets, even to repudiating sacrifice as a means of obtaining divine forgiveness: "Go and learn what that meaneth, 'I will have mercy and not sacrifice'" (Matt. 9: 13). At this point Christian tradition turned away from both the Prophets and Jesus in its major emphasis. This has been our tragedy.

Mary Liu

By Edward Hunter. (Toronto: Musson Book Co., Ltd.) $3.50.

Reviewed by Kenneth J. Beaton.

In this book you have the biography of a Chinese woman told with sympathetic insight and journalistic integrity by a well-known American journalist. It is an inspiring story of an apparently hopelessly handicapped child overcoming super-human difficulties to become an editor of the Christian Literature Society. She was a colleague of our own Miss Margaret Brown. The incidental references to her are very illuminating and a fine tribute to her normal attitudes. Mary's struggle developed self-reliance, independence of judgment and an undaunted spirit, all of which she needed as editor and as a member of the Executive Committee of the Society. The closing chapters of the book give a remarkable eye-witness account of her experiences when the Communists came. It is the most convincing story I've read of the diabolical brain washing and use of mass hysteria which the Christian leaders who had sold out to the Communists used on those of deeper religious insight and more independent mind among their colleagues. Mary Liu faced this as she had her childhood handicaps. She was determined to do or say nothing that would help to cut Chinese Christianity off from world Christianity. You must read the book to find the result.

The Crown Tree

By LeGette Blythe. (Richmond, Virginia: John Knox Press; Toronto: The Ryerson Press.) $3.95.

Reviewed by Dorothy Dumbrille.

Those who have read *Bold Galilean* and *A Tear For Judas* will welcome this new story by LeGette Blythe. We have all too few stories based on Bible history and on the life of Christ. This one is drawn around the crown of thorns worn by Jesus when He was crucified. The fictional supposition is that it was thrown aside and that it was picked up by the main character in this story and when it sprang apart, untangled, he thrust it into the soil where it took root and grew into a tree.

This powerful novel brings out the fascinating story of the birth of the Christian Church with its good news of eternal life. Of the thorn tree, at the end of the story, Longinus says, "Under the tree, those tiny shoots which come out from its roots—aren't they the symbol of other brotherhoods springing up in many places and yet to spring up? . . . Like the thorn tree His fellowship will grow and spread until one day it will encompass the earth, and though many will come with ax and sword and torch to destroy it, they will fail, for the tree will stand and give refreshment to those who rest beneath it."

"Canada"

By Jean Bruchesi. (Toronto: The Ryerson Press.) $5.95.

This is an English edition of the book *"Le Canada"* which was written for the collection, *"Merveilles de la France et du Monde,"* published in 1952 by Fernand Nathan of Paris.

A Picture History of Canada

By Clarke Hutton. (Toronto: Oxford University Press.) $3.00.

Clarke Hutton can make history live in picture and story, which is a real achievement for any author. This book may be read with interest and profit by children of all ages.

J. Robert Watt

pastor of the historic Main Street United Church of Canada, Mitchell, Ontario, is the son of a Scottish minister who was active in the ministry for forty years. Mr. Watt was educated at Victoria and Emmanuel Colleges, University of Toronto. He has also served as minister in Cardale, Manitoba, and Gorrie, Ontario.

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AT ALL BOOKSTORES

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About People and Places

Clerical Sins

Three clerical sins were pointed out in connection with the Radio and T.V. Workshop in London, Ont., last month, Rev. Maurice Platts reports. They were (1) pulpit pomposity before the mike, (2) insensitivity to audience needs, and (3) ignorance of station financing. The thirty enthusiastic United Church ministers, two women and two Anglicans attending were told how to remedy these and given a combination of theory and practice in script writing and production in radio and T.V. The staff consisted of Rev. Charles Schmitz, New York, Director of Broadcasting for National Council of Churches, Mr. Gordon Alderman, Production manager WHEN-TV Syracuse, N.Y., Rev. Keith Woollard, Director of Radio, Board of Information and Stewardship, which sponsored the Workshop, and Miss Nancy Edwards, Assistant Director.

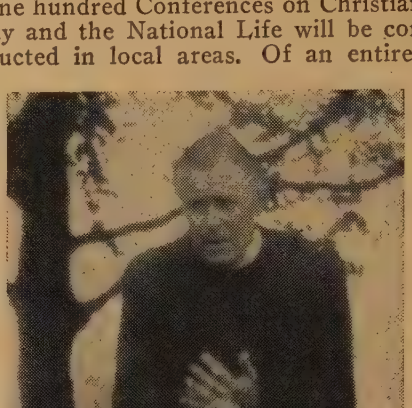
Pipes for a Scot

Dr. C. S. Duthie, Scottish Missioner to the **National Evangelistic Campaign,** was piped to the head table at a civic reception in Woodstock, Ont., to mark the opening of the Mission for that area. He took the opportunity to point up several factors which he hoped would be accomplished. Preparations had been extensive and the Mission began with the Commissioning service setting apart the trained counsellors and pledging the congregations to prayerful and active support. Five nights of growing congregations and powerful messages; five days when Dr. Duthie broadcast, addressed schools and service clubs; five noon hour prayer services conducted by the ministers; a Christian Education Retreat for 160 day and Sunday School teachers with good discussion led up to the final Sunday "a wonderful climax." At the closing Central Church service people of all ages publicly consecrated their lives to Christ and 600 persons remained for an after-meeting to participate in a corporate act of discipleship.

Three for N.E.M.

Three missioners from Overseas will be in Canada for the Mission to the Nation this summer. **Rev. Joseph Blinco,** Methodist Church of Great Britain, will conduct campaigns in Regina, Moose Jaw and Saskatoon; **Rev. Tom Allan,** Secretary of the "Tell Scotland" movement, will be in Hamilton, Ont., while **Rev. Donald Soper,** dynamic Hyde Park orator will come from London to conduct missions in Toronto and London, Ont.

During Lent over three hundred missions were carried out, at least three in each Presbytery, Dr. W. G. Berry has reported. A special interchange of East and West missioners for the fall has been planned, as well as the mass evangelistic campaigns. During the summer and early fall approximately one hundred Conferences on Christianity and the National Life will be conducted in local areas. Of an entirely



Soper in Hyde Park

new type are the one week Family Life Missions to be held in November with lay leadership, in local areas and the Community Life Missions planned for February, 1958.

The Moderator, the Rt. Rev. James S. Thomson, D.D., has announced that he will visit the Universities in Canada as his part in the Mission to the Nation. Dr. Thomson expects to take a year's leave of absence from McGill University.

350 Challenged

Three hundred and fifty picked young people came at the invitation of Edmonton Presbytery to a gathering in Metropolitan Church. "What the Ministry Means to Me," a talk by Rev. A. E. King of Highlands Church; the filmstrip "Who Will Go?" and an outline of the J3 Short term teaching in Japanese schools by Miss Gertrude Hamilton brought to the guests the challenge of full time service for the church. Eight other Alberta communities held similar gatherings.

Summer in Edmonton

The sound of hammer and saw will be the accompaniment to shouts of campers as the new log lodge is built this summer at the Pidgeon Lake campsite. An Edmonton Presbytery project, the land was purchased for $10,000 last year and a holding company, Christian Youth Camps Incorporated, formed. Within six months the site was paid for and by the end of the year $18,000 had been raised. A.O.T.S. groups having organized a camp at Lake Wabanum several years ago realized the need of a more comprehensive camping programme and their report sparked Presbytery into action. The plan is to make available camping site for groups to use at any time the property is accessible. Edmonton churches are behind the project, special committees being responsible. Each year each church will have some particular part to play in connection with the camp, as much of the work must be done by volunteers. It is hoped that by 1961 the major over-all project will be completed. Tents will gradually disappear as cabins are built. Total cost will be approximately $100,000. Campers used the site in 1956, and it will be occupied to a larger extent as accommodation grows and facilities increase.

The Young and New

If the present trend continues, almost 30 per cent. of the laymen attending the Fifth National Elgin House-Keswick Conference will be under 35 years of age. At the present time, 101 of the 341 registrations are in that age group. It's expected, too, that over half of the 500 or more at the June 14, 15, 16 event will be there for the first time. 163 of those who have already made application have not attended other conferences. The Board of Men reports that 125 churches in seven conferences are represented in applications already received.

Towards Unity

Ten United Church representatives will be among the three hundred delegates and one hundred consultants to meet at Oberlin, Ohio, Sept. 3-10, 1957 to study "The Nature of the Unity We Seek" and to endeavour to find the answers. The North American Student Conference has been set up by the World Council Department on Faith and Order. Regional groups are now at work in preparation and during early summer Ecumenical Institutes and Ecumenical lectureships will be held.

Delegates from the United Church include Dr. E. E. Long, Secretary of General Council, Prof. John W. Grant, Union College, Vancouver; Principal E. J. Thompson, St. Stephen's College, Edmonton; Prof. R. C. Chalmers, St. Andrew's College, Saskatoon; Prof. W. O. Fennell, Emmanuel College, Toronto; Rev. R. H. N. Davidson, Sydenham St. Church, Kingston; Rev. Gerald R. Cragg, Erskine and American Church, Montreal; Rev. H. G. Forster, All People's, Welland; Rev. A. F. MacLean, Charlottetown, P.E.I.; and Mr. Douglas Fleming, Ottawa.

World Guides

To mark the centenary of Robert Baden-Powell, founder of the Boy Scout and Girl Guide movements, a Girl Guide World Camp will be held at Doe Lake, Ont., August 8-19. 40

Canadian guides will be chosen to camp with Guides from all over the world. To make her home a happier place in which to live is the special C/P project for the year. Emphasis is placed by all Second Class Guides on earning the Religion and Life emblem which instructs the Guide in her own faith.

PEOPLE

Four from Guelph

Kenneth Griffiths in the R.A.F., shot down in 1940 and prisoner of war for five years; **Vernon Hutson** from Barbadoes, active in youth work; **Murray McBride** and **James Wilkie** were presented to Guelph Presbytery as candidates for the ministry by Rev. Ernest E. Baskier, minister of Dublin Street Church, Guelph. Mr. Griffiths, who is a first year Arts student at Waterloo College, is serving the Ebenezer Pastoral Charge as student supply; Mr. Hutson, second year student at Ontario Agricultural College, will enter Waterloo College in September for two years Arts prior to entering Emmanuel College. He hopes to do Overseas work. Mr. McBride is a fourth year student at O.A.C. and will enter Emmanuel College in September. He plans to specialize in Rural pastoral work; Mr. Wilkie enters first year at Waterloo College from business and industrial work. The Session of Dublin Street Church has set up a special committee to give financial assistance.

Finance Critic

At its Annual Meeting in April, the Board of Publication will miss the presence and help of its financial critic. **Mr. H. S. T. Piper** died on March 13, 1957, at his Montreal home after a prolonged illness. The Book Steward, Rev. C. H. Dickinson, represented the Board at the funeral service in St. Andrew's Church, Westmount.

Renowned Archaeologist

A young Presbyterian missionary went to Honan in 1910, met his wife and brought up his family there. An interest in Chinese archaeology led to wide knowledge and a career in two Universities, while his understanding of the people was utilized by the Allies in two World Wars. But death in Toronto on March 16th ended the career of **Rev. James Mellon Menzies, Ph.D.** Dr. and Mrs. Menzies brought

Piper Menzies

up three children to serve Church and State. Mr. Arthur Menzies is on the staff of the Dept. of External Affairs, Ottawa; Mrs. Ervin Newcombe is the wife of a missionary in Trinidad, and Mrs. James E. Hummell, the wife of the minister at Freelton, Ont.

Observer at U.N. Birth

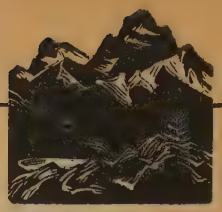
The late **Dr. Walter W. Van Kirk,** who devoted more than 25 years to international affairs in the National Council and Federal Council of Churches U.S.A., is to be honoured by a fund that will be devoted to the cause to which he devoted his career—international justice and good will. Dr. Van Kirk was an official observer at the birth of the United Nations, attended many important international conferences, and for ten years was a NBC commentator on "Religion in the News."

Service Records

When **Mr. Leon E. McCall,** who served 54 years in the Selkirk, Man., Sunday School, retired from the Superintendency he was presented with a portable typewriter by the School and by the congregation with a scroll of achievement.

Two women have served the War-

Mr. Baskier and students McBride, Griffiths, Hutson and Wilkie



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saw, Ont., circuit for a period of 116 years. **Mrs. Ida Darling** was pianist and choir leader of Zion Church for 51 years, and **Mrs. George Taylor,** now in her eighties, was organist and choir

Peterborough Examiner
Organists Darling and Taylor

leader in the Warsaw church for about 65 years, and still sings in the choir.

Forty years as bass soloist in Chalmers Church choir, Kingston, Ont., is the record of **Mr. Jas. M. Saunders.** Elder and Recording Steward of the church, his interest in the organization and his fine voice have contributed to the success of the Chalmers choir.

Silver Wolf

Mr. Walter H. Gibson, Tillsonburg, recently received the Silver Wolf from His Excellency the Governor-General of Canada, who is Chief Scout, this high award being given for a long and active career in Scouting. Prominent as a lay member of the United Church, Mr. Gibson was consulted in the preparation of the pamphlet "Scouting and the Church."

Devotions for the Nation

On April 28th, 2.30 - 3.00 p.m., E.D.T., **Rev. Francis Vipond,** Gower Street Church, St. John's, Newfoundland, will broadcast over the Trans-Canada Network of the C.B.C.

Rev. W. Fraser Munro, Editor of **The United Churchman,** Sackville, N.B., assisted by **Rev. George Russell,** will broadcast over the Dominion Network of the C.B.C. on Sunday, April 28th, 4.30 - 5.00 p.m., E.D.T.

Like Father Like Son

Two fathers and their two sons serve as elders in the United Church at Little Current, Manitoulin Island, Ontario; **Mr. Morley Tracy** and his son **Douglas,** and **Senator Thomas Farquhar** and his son **Stanley.** They have all served more than one four-year term.

Two at 90

Recently elected honorary life governor of the British and Foreign Bible Society, an organization he served for many years in Alberta, **Rev. H. D. Marr** recently celebrated his 90th birthday. He and Mrs. Marr also celebrated the 60th anniversary of their marriage.

Rev. G. M. Young, D.D., Fredericton, N.B., recently marked his 90th anniversary by flying with Mrs. Young and their daughter to Toronto, where his other daughters and their husbands gathered for a celebration. In Fredericton Dr. Young was fêted by United Church Men of Wilmot St. Church.

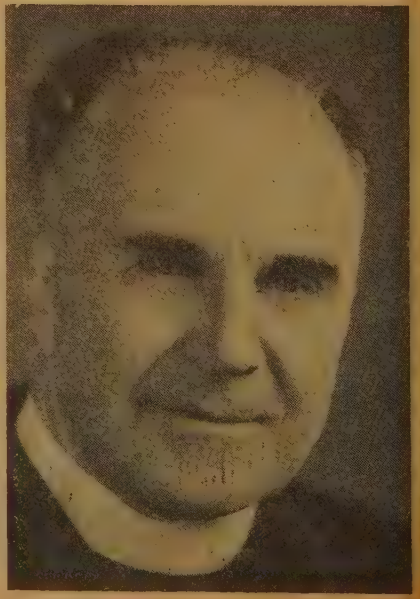
Nurses from Overseas

To welcome twenty-nine new nurses from Overseas to the General Hospital, St. John's, Nfld., **the W.A. and W.M.S.** of Cochrane St. Church entertained at a tea. Guests were received by Mrs. W. L. Langille, wife of the minister, and Mrs. H. M. Dawe, wife of the Superintendent of Home Missions.

* * * * *

The Pension Dept. list of deaths is a long one for this issue. **Mrs. Anna B. Newbery,** wife of the late Rev. J. W.

Vipond



Munro

Newbery, mother of Rev. J. W. E. Newbery, San Fernando, Trinidad, died in Streetsville, Ont., March 15th; **Rev. T. Spencer Crisp** died suddenly in Lancaster, N.B., March 19th; **Rev. J. J. Ferguson,** active with Welfare Council after retirement, died at Toronto, March 17th; at Kippen, Ont., on March 1, **Rev. Norman D. A. McLeod** died; while serving the new Oxford St. congregation in Winnipeg, **Rev. Harry Joyce** passed away March 16th; died at Galt, Ont., on March 10th, **Rev. H. W. W. Bromwich;** at Howick, P.Q., on March 2nd, **Rev. William A. Edwards** died; minister of the Munson, Alta., charge, **Rev. Arthur Lockham,** died on March 6th; wife and mother of missionaries to West China, **Robina Morgan Service** died in Toronto, March 13, 1957. Dr. C. W. Service, medical missionary and Professor in West China Union University, died on the field. Their son, also a doctor, served a short term in West China. **Esther Elizabeth Lanceley,** wife of the late Rev. E. B. Lanceley, died at Toronto, March 22.

CHURCHES

Friendly Gesture

The women from Christ Church (Anglican), Meaford, Ont., came across the road to serve tea and supervise the kitchen when the Woman's Association of the Meaford United Church held a "Come and Stay" Tea for all the women connected with that congregation. This friendly gesture left the W.A. members free to get acquainted with their guests. Over two hundred came despite pouring rain, 125 not active W.A. members. Now an up-to-date list of all church women is available and valuable contacts made. There is also a closer link between the women of the two congregations.

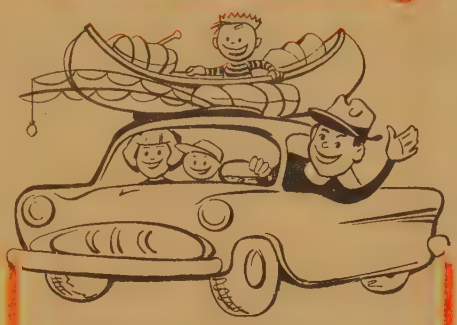
Three-Fold Campaign

A campaign that resulted not only in $57,000 for a building and renovation fund, but a 30 per cent. increase in M & M givings and a deepening of spiritual life, was carried out by **Albert St. Church, Oshawa, Ont.,** Rev. S. C. H. Atkinson, minister. This church is in its 11th year of broadcasting the evening service over CKLB.

Conversation Piece

The Como Lake, B.C., community knew about the Neighborhood Mission well in advance because the information was given on the N.E.M. dodger. The congregation distributed these, the teen agers tucking them into books and using them as "conversation pieces" at high school. The project called the "**Como Lake Experiment**" was sparked by the knowledge that the church was not making sufficient impact on the fast growing community, and the congregation under the leadership of Rev. J. O. A. Stevens planned the compaign. They persuaded Rev. R. R. Cunningham, "the big Irishman over at St. Andrew's-Wesley," Vancouver, to come as the main attraction. During the preceding week a carefully planned programme was carried out that included Rev. "Bob" Wallace, dynamic young minister at Cowichan Lake. Music was featured, a specially prepared Neighborhood Mission Song Book being used extensively. There could have been a larger attendance

MINISTERS' Vacation Exchange



VIRGINIA—Presbyterian, congregation of university and professional people, morning service only. Want manse and pulpit exchange with comparable honorarium, July 22-August 21, Eastern Canada. Write Jan W. Owen, 190 Rugby Road, Charlottesville, Virginia.

NORTH CAROLINA — Presbyterian, membership of 500, two Sunday services, generous honorarium. Want manse and pulpit exchange for month of August, with honorarium. Write J. E. Ratchford, 201 Irwin Avenue, Charlotte, North Carolina.

NORTH CAROLINA — Presbyterian. Want pulpit exchange, or will supply, July or August. Write Howard Chadwick, 101 Colville Road, Charlotte, North Carolina.

VIRGINIA—Presbyterian, U.S., 265 members, new church. Want manse and pulpit exchange. Write John A. Womeldorf, 1900 Mt. Vernon Street, Waynesboro, Virginia.

TORONTO — Open for Sunday supply during June, July and August, in Toronto area. Write Rev. W. Flint, Manse, at Kettle, Kingskettle, Ladybank, Fife, Scotland, before May 15th, or at 219 Poyntz Ave., Willowdale, Toronto, thereafter.

BERMUDA—Methodist. Anyone interested in supplying pulpit for use of parsonage and car, July or August, write Rev. R. J. Knock, Wesleyan Methodist Church, Flatts, Bermuda.

BRITISH COLUMBIA — Courtney and Comox, on Vancouver Island, morning services. Want manse and pulpit exchange, early summer, with minister in Southern Ontario. Write Rev. F. Johnson, P.O. Box 269, Courtney, B.C.

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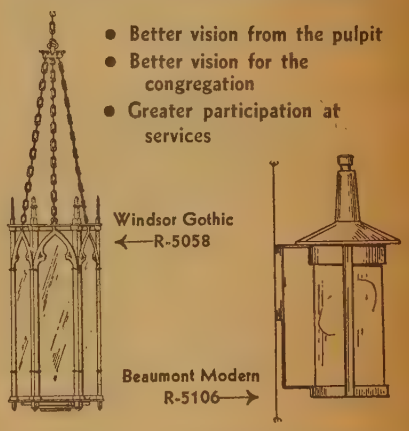

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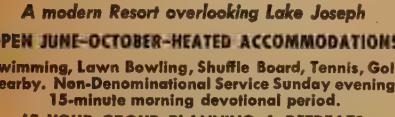

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but this "experiment in Mission" has made a distinct impact on the congregation.

Matheson Centre

Following months of work and hours of voluntary labour, the new Christian Education Centre of **St. Andrew's Church, Matheson, Ont.**, Rev. Ronald J. Warren, minister, built at a cost of $25,000 was dedicated by the President of Toronto Conference Rev. A. Dawson Matheson, D.D. Plans are already in hand to extend the Christian Education programme in the community.

Kitchens and Classes

St. James - Bond Church, Toronto, Rev. Bruce Millar, minister, last month dedicated an extension costing $75,000 providing four rooms for Church School and Nursery, larger main kitchen and kitchenette; a general office; church parlour and Storage room. The President of Conference, Rev. A. Dawson Matheson, D.D., officiated. Mrs. W. A. McIlroy, widow of the minister who in 1928 led in the building of the church for the congregation which was a union of Bond Congregational and St. James Square Presbyterian, handed the keys to the minister.

Women's Organizations

The first meeting of the newly-formed **York Presbyterial W.M.S.** heard Miss Dorothy Pearson India missionary on furlough, tell of the conditions and opportunities existing in that country today. Dr. Margaret Arkinstall is the first President. **The York Presbytery W.A.** has also been formed. Mrs. Irving Scott, President.

WORLD CHURCH NEWS

Synod for New Nation

A consultative Assembly of the various Presbyterian branches in the British West Indies Islands which are soon to become a new nation, will be held in August to establish a Presbyterian Synod and beyond that to do other work — Sunday School curriculum, etc., on a regional and inter-denominational basis.

Roman Catholics, Too

In the city of Lyon, France, during January an Ecumenical Exhibition was held for ten days. It was unique because the Roman Catholic Church co-operated with the Protestant churches and the World Council leaders. It was held in the city's largest Art Gallery and drew between four and five thousand visitors. Staff of the World Council worked with Pastor Paul Eberhard and his committee, Father P. Michalon, and two Dominican brothers. The Roman Catholic group contributed material for the exhibition and notified their people by letter. A local cinema ran a Christian Danish film; radio and television programmes brought the Exhibition into many French homes. It closed as the Week of Prayer began. In Lyon Roman Catholic and Protestants have co-operated in these services. Lyon has led the way; the idea of the Exhibition will be expanded.

Near-East Air Waves

A 100,000 watt radio transmitter in the Near-East to beam programmes—educational, cultural, religious—to the Arab world is in the final stages of planning. To cost $250,000 it will be supported by the various Protestant Foreign Mission Boards of the National Council of Churches, U.S.A. and be handled in co-operation with the Near East Christian Council whose headquarters are in Beirut. An eight hour, seven day a week schedule will contain Bible Study and daily devotions; also music, drama, light entertainment. A health programme is already in production. A wide audience is expected for in Egypt alone 405,000 radio licences were issued last year, and Iran has 174,000.

Our Cover Picture

The Easter choristers on the cover of this issue are Miss Heather Whipps and Miss Lorraine Sadler, members of the Dominion-Douglas Church choir, Montreal.

Open the Door

Bishop Sante Uberto Barbieri of Buenos Aires, one of the six presidents of the World Council of Churches, was authorized at the meeting of the Executive in Geneva to consult with Spanish government authorities on the status of a Madrid Protestant seminary they ordered closed in January, 1956. While the government has let it be known that the seals have been removed from the seminary property and classes can start again, seminary officials do not want to resume classes without some written approval from the government. They do not wish to have the school closed again at the whim of some government official.

Church Fights Segregation

The latest move in South Africa's apartheid policy is a proposal to enact legislation to give the government control over church services attended by both Europeans and Africans. The Cape Peninsular Church Council in protesting said "Any attempt on the part of the Government to interfere with attendance in churches would be an unwarranted violation of religious freedom."

Under the Native Laws Amendment Bill permission is required from the Minister of Native Affairs for multi-racial services in churches or other institutions established since 1937. Approval also must be obtained for all

·ban meetings, religious or social, to hich Africans are now admitted. hile Dr. H. F. Verwoerd, Minister Native Affairs, stated that the pro-)sed law represented no threat to the eedom of religion, the Church Coun-l rejected his assurances. Rev. Edgar ilkinson, Metropolitan Superinten-nt of the Methodist Church in South frica, stated "To prevent an African ristian from attending any church hich was open to him until now ould be a most serious violation of ligious liberty. . . . "History has own," he said, "that governments hich interfere with religious liberty on find they are up against not only man opposition but divine law."

ome Seek Security

Spiritual Hunger a "Sign of the imes" was the major concern of the port given to the annual meeting of e National Council of Churches in illiamsburg, Va., recently. Following two years' study the report cited the end as a phenomenon of "impressive agnitude" and a remarkable mani-station of the need for effective angelism. You see this "sign of the nes" everywhere — in newspapers, pular magazines, religious broad-sts, popular assemblies, public dis-ssions and private conversations. Christian evangelism, the report con-nued, must show concern for both e mature and immature, clear-sighted d confused seekers.

reak from Roumania

A charter for a new Church in nada was formally presented in indsor by the Minister of Health, the on. Paul Martin, to the Rev. George an, serving as acting head of the ew Western Hemisphere Roumanian rthodox Missionary Episcopate of nada. This new body, which has

ficially broken off relations with the rthodox Church in Roumania, is pected to seek the allegiance of the timated 40,000 Roumanian Orthodox Canada who now maintain 16 urches.

he Five Demons

The Church must cope with "five mons" in seeking to spread its mes-ge in mission areas of East Asia. ese demons are "poverty, disease, cial injustice, illiteracy and super-tious fear," claimed Dr. Chandu Ray Pakistan at the recent Eastern Asia ristian Conference in Indonesia. he best audio-visual aid in casting t these demons," he announced, "is

Readings and Greetings

Reading materials for Sunday Schools, Christian deavor and Young People's Societies needed in nidad. These may be addressed to Mr. Harold Dubarry, Theological College, Paradise Pasture, a Fernando, B.W.I.

Please send packets of floral greeting cards (not ristmas cards, please) to Miss F. E. Stevenson, ristian Hospital, Indore, M.P., India. The flowers cut out and used for handwork in the Hospital. id at printed matter rate and mark "Used cards o commercial value."

RHODESIA

(*Continued from page* 10)

attend our church. New Christian homes are fearlessly and joyfully witnessing to the saving power of Christ. They have opened their doors to those who seek. The love of alcohol and possessions has literally disappeared overnight in a number of Christian lives. An Afrikaaner, who is now seeking a closer fellowship with the African, gave me £10 the other Sunday to help the black people. Another South African, also of Dutch descent, assisted Phyllis and me at a Sunday School picnic for Africans. My European Church Council which, with one exception, consists of Rhodesian and South African born, wants to support a full-time African evangelist.

Is it worth it? I can talk to our new converts about Christian love and they will listen. Try preaching racial love to the average Rhodesian! We are making a beginning. There is still a long way to go. But our God is a living God. Christ is all we need.

All converts do not come to Jesus at campaigns, but we are proving the value of campaigns in awakening the consciences of many.

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the example of Christian communities and individuals manifesting in their lives the true spirit of Christianity." The Conference called for less denominationalism and more unity among churches.

Too Much Religion

Speaking during a Religion in Life Week at the University of Colorado, Dr. Hans Hoffman, professor of theology at Princeton University, deplored too much emphasis on religion in politics—particularly as practised by Secretary of State Dulles. "The United States is using—and not only in election years—the name of God to justify our political and international relations," he said. "Mr. Dulles is full of statements of a high philosophical or religious nature to justify what are merely actions of political power."

Geneva to Yugoslavia

To aid in the settlement of 17,000 Hungarian refugees in Yugoslavia, five experienced staff members of the World Council of Churches went from Geneva at the request of the United Nations High Commissioner. Four thousand Protestant refugees are among the number, most of whom will register for immigration to Scandinavian and West European countries; the rest overseas.

Rendezvous at Rhodes

"We are most happy to accept," said Dr. Visser 't Hooft, Secretary of the World Council of Churches, in commenting upon the invitation received to hold the 1958 meeting of the 90-member Central Committee on the

(*Continued on page* 31)

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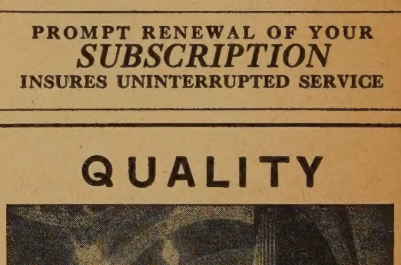
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THE UNITED CHURCH OBSERVER

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1. HELP WANTED

ALBERTA College requires, beginning September 1, 1957, (1) Mathematics teacher holding Arts degree with Honors Math. (2) French teacher holding Arts degree with Honors French. Young men preferred. Write Dr. G. H. Villett, Alberta College, Edmonton, Alta.

CULTURED woman as housekeeper for retired "Y" Secretary from August 10; heart condition; five room bungalow; cleaning woman available; small salary. Ernest Trueman, 9 Haliburton Ave., Toronto—BE. 1-2917 between 6 and 8 p.m.

SUPERINTENDENT

INA Grafton Gage Home for elderly women, Toronto. 50 guests, full supervision, preferably 45-55 years, nursing experience desirable, private apartment, duties to commence June 15. Apply Chairman Staff Committee, Rev. H. N. Watt, 51 Warland Avenue, Toronto 6.

ASSISTANT SUPERINTENDENT

INA Grafton Gage Home for elderly women, Toronto. 50 guests, preferably 45-55 years, nursing experience desirable, private quarters, duties to commence June 15. Apply Rev. H. N. Watt, 51 Warland Avenue, Toronto 6.

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LEAMINGTON United Church requires Church Secretary to assume limited responsibility for Christian Education work. Please write to Mr. Evan Bowman, Pastoral Relations Committee, 19 Baird Ave., Leamington, Ont.

SECRETARY — full time at St. John's United Church, Oakville, Ont. Typing, shorthand and some knowledge of mimeographing machines required. Experience in church administrative work desirable but not essential. Please address all applications, stating your experience, age, and salary expected, to—St. John's United Church, Dunn Street North, Oakville, Ont.

TRINITY United Church, Kirkland Lake, Ontario, seeks services of woman worker as Director of Christian Education and Assistant to the minister. Interested persons please communicate with Rev. B. S. Morwood, 53 Duncan Ave.

THE Archer Memorial Hospital of Lamont, Alberta, operated under the auspices of The United Church of Canada, requires the services of a Dietitian and a Registered Medical Records Librarian. Interested applicants should forward their application to the Secretary-Treasurer, Archer Memorial Hospital, Lamont, Alta.

1A. AGENTS WANTED

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1B. RETIRED MINISTERS WANTED

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Write Box 39

The United Church Observer, Toronto

CENTRAL United Church, Port Colborne, Ont., requires retired minister or one about to retire, to assist mainly with visitation. Kindly write Alfred Coles, 29 Fielden Ave., Port Colborne, Ont.

WANTED—a retired assistant minister for part-time work in Centennial United Church, Victoria, B.C., by July-August. Write J. H. Sneddon, 1520 Burton Avenue, Victoria, B.C.

2A. PULPIT VACANCIES

ASHFIELD Charge — vacant through death of minister. Three points — 85 families. Good parsonage situated in town. Ideal situation for retired supply or someone considering retiring. Howard C. Blake, R. 7, Lucknow, Ont.

AUGUSTA Pastoral three-point Charge, Grenville-Dundas Presbytery, will be vacant June 30th, 1957. Near new seaway. Interested ministers please write Kenneth J. Connell, R. R. 1, Brockville, Ontario, Chairman, Pastoral Relations Committee.

BEAVERTON — 70 miles north of Toronto on Lake Simcoe, requires a minister July 1st. Write J. A. Hawtin.

BETHSEDA (Dixie) and Britannia, on No. 5 Highway — nine miles west of downtown Toronto—Salary including car allowance $4,400.00. Interested ministers white Mr. Grant Clarkson, R. R. 1, Islington, Ont.

CONISTON - LEVESQUE Pastoral Charge, Sudbury Presbytery, two-point charge, vacant June 30, 1957. Interested ministers communicate with Mr. D. Horton, Box 180, Coniston, Ontario.

DAVIDSON - GIRVIN (Sask.) Pastoral Charge, Regina Presbytery, vacant July 1, 1957. Interested ministers write Mr. K. H. Ketcheson, Davidson, Sask.

DUNDALK four-point charge, Grey Presbytery, (three Sunday services) vacant June 30th. Interested ministers write Kenneth Hatch, Secretary Pastoral Relations Committee, Dundalk, Ont.

ENDERBY, British Columbia, Pastoral Charge, in Kamloops-Okanagan Presbytery, vacant July 1st, 1957. Interested ministers please write Secretary, Official Board, Enderby, B.C., before May 1st.

ENGLEHART - CHARLTON Pastoral Charge, Temiskaming Presbytery, two - point Charge, vacant June 30th, 1957. Interested ministers communicate with Mr. W. S. Scott, Box 639, Englehart, Ontario.

ESTERHAZY, Sask., three-point charge, Qu'Appelle Presbytery, vacant June 30th. Interesting challenge centre potash development. Write G. A. Prentice, Chairman Pulpit Supply, Esterhazy, Sask.

ELMWOOD — 3-point charge — Grey Presbytery, becomes vacant June 30th, 1957. Manse in the village with modern conveniences. Good train service and bus service to Hanover High School. Interested ministers please write Duncan McCallum, Box 10, Elmwood, Ontario.

HIGH PRAIRIE Pastoral Charge (two points) in Peace River Presbytery, will be vacant June 30th, 1957. Interested ministers please communicate with R. P. Brunelle, High Prairie, Alta.

INKERMAN, three-point charge, Grenville-Dundas Presbytery, will be vacant July 1st, 1957. Interested ministers write Harry Williams, Mountain, Ontario.

JARVIE Pastoral Charge, Edmonton Presbytery, requires ordained minister. Interested ministers please write to W. D. Lea, Box 37, Jarvie, Alta.

KNOX United Church, Binscarth, two - point charge, becomes vacant June 30th, 1957. Interested ministers please contact Gordon Ross, Secretary, Binscarth, Man.

LION'S HEAD—3-point charge — Bruce Presbytery, becomes vacant June 30th, 1957. Apply to G. D. White, Lion's Head, Ont.

MINISTER for Oyen United Church. Three-point circuit. Furnished manse. To take charge July 1st. Write C. G. Peterson, Oyen, Alta.

MONO MILLS — 4-point charge — Dufferin - Peel Presbytery, requires minister July 1st. Communicate with Mr. Roy Rawn, Caledon East, Ont.

RUNDLE Memorial United Church Charge at Banff becomes vacant October 31st, 1957. Interested ministers please apply to R. G. Roberts, Pastoral Relations Committee, Banff, Alta.

SEVERN BRIDGE three-point charge, Muskoka Presbytery—modern manse, requires a minister as of June 30th, 1957. Write Wm. Brethour, Secy., Severn Bridge, R. R. 1, Ont.

SHAWBRIDGE Charge, Montreal Presbytery, now vacant—three-point charge—new manse, minimum salary. Write Miss Doris Watchorn, Secretary, Morin Heights, Que.

ST. ANDREW'S in St. Thomas and Talbotville, 4 miles out, a 2-point charge—will be vacant June 30th, 1957. Interested ministers write to L. A. Longhurst, R. R. 7, St. Thomas, Ont.

ST. ANDREW'S, Schreiber, in Superior Presbytery, vacant June 30th. Manual Salary Schedule, minister's furnished residence. Write W. S. Harris, Box 233, Schreiber, Ont.

THE Charge of Brechin, Udney, Atherley is vacant June 30th, 1957. For information write Ed. Elder, Recording Steward, Uptergrove, Ont.

2A. PULPIT VACANCIES (Continued)

THAMES Road Charge, Huron Presbytery, two point, vacant June 30th. Interested ministers write Mrs. W. M. Cann, R. R. 1, Hensall, Ontario.

THE Sceptre United Church, three-point charge becomes vacant June 30th, 1957. Interested ministers write Mrs. Margaret Mahaffy, Secretary Box 96, Sceptre, Sask.

TOWNSEND Charge, Haldimand - Norfolk Presbytery, three-point charge, vacant June 30th 1957 — minister contemplating change. Write Wilbert E. Howard, R. R. 3, Waterford, Ont.

VERDUN United Church requires a minister. Ministers interested please send application to R. C. Oulton, Chairman, Pastoral Relations Committee, Verdun United, Woodlawn Avenue, Verdun, Que.

WARWICK, 3-point charge, Lambton Presbytery, vacant June 30th, 1957. Interested ministers write Secretary, Pastoral Relations Committee, Elmer Watson, R. R. 2, Wyoming, Ontario.

WESTMINSTER Church, Edmonton, Alta., one charge, will be vacant July 1st, 1957. Information contained in present available Year Book far from correct. Please contact undersigned for complete details. Mr. D. L. Christie, Chairman, Pastoral Relations Committee, 11707 - 127th St., Edmonton, Alta.

WYVALE - WAVERLEY Charge, Simcoe Presbytery, becomes vacant June 30th, 1957. Interested ministers please write E. W. French, Waverley, Ontario.

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5. CHOIR PERSONNEL

ORGANIST-CHOIR DIRECTOR required, Crescent Heights United Church, Calgary. Write giving qualifications and salary expected, to Mr. W. H. Keyte, 6 Marsden Road, Calgary, Alta.

6. ASSISTANT MINISTERS WANTED

ASSISTANT Minister wanted for Central United Church, Sarnia, with Christian Education responsibility (additional staff for enlarged and modernized church facilities). Write Mr. E. Treiber, 455 Cromwell St., Sarnia, Ont.

CENTRAL United Church, Sault Ste. Marie desires contact with interested retired minister. Address Dr. H. W. Johnston, Pastoral Relations Committee, 620 Wellington Street E., Sault Ste. Marie, Ont.

LEAMINGTON United Church requires Assistant Minister. Ministers interested please write Mr. Evan Bowman, Pastoral Relations Committee, 19 Baird Ave., Leamington, Ont.

METROPOLITAN United Church, London, Ont. is in need of an Assistant Minister or Director of Christian Education. Interested ministers write to Mr. P. H. Miller at the above church.

SOUTHMINSTER United Church, Lethbridge, Alberta, requires an Assistant Minister or Deaconess on or before September 1957. If interested please write G. K. Thompson, Pastoral Relations Committee, 1908—6th Ave. S., Lethbridge, Alta.

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IKE BAY — Bruce Peninsula — "Lawrenceville" Tourist Resort—General store—furnished cotes, electricity, boats, motors. Warren Lawrence, 3 Sorauren Ave., Toronto, LEnnox 4-2457.

UIET, homey atmosphere by Lake Couchiching —large airy rooms, housekeeping if desired—doors from Champlain Park. Safe bathing. Rates ay, week or longer. E. McKean, 258 Bay St., illia, Ont. Phone FA. 5-5863.

GUEST HOMES

OUNTRY ACRES" offers accommodation for older people in good health—$100.00 monthly. rion Atkins, Armitage—phone Newmarket TW 385.

FORMER exclusive Preston Springs Hotel is now used as a retired people's home and has a pacity for 75 guests. All rooms with private h. Main lobby spacious and well furnished. rge luxurious sitting rooms on bedroom floors. out two acres terraced lawns at rear of building. nthly rate, $125.00 for single room, including als. For illustrated pamphlet and further ormation write PRESTON SPRINGS HOME, ESTON, Ontario.

13. REST HOMES

LOVING care for the senior members of your family. Loch Sloy Rest Home, Winona, Ont.

VACANCY for elderly person in graduate nurse's home—refined surroundings — reasonable rates. Bloor West district. Phone LE. 1-8427, Toronto.

13A. NURSING HOME

THE Bungalow Nursing Home — 32-23rd St., Long Branch—bed patients preferred. Reasonable. Wilma Hall, Reg.N., CLifford 1-5659.

14. WANTED TO RENT

YOUNG Theological student and wife desire three-room furnished apartment returning to Toronto about third week in September. If possible in vicinity of University of Toronto. Box 38, THE UNITED CHURCH OBSERVER.

15. FOR RENT

SUMMER Cottage for rent during July and August, Parry Sound area. Inside conveniences, well equipped; boat, good swimming and fishing. Rev. S. A. Woodcock, 129—4th Street West, Owen Sound, Ont.

16. PROPERTY FOR SALE

LAC NAPOLEON: New congregation—residents and tourists welcomed. Beautiful lots, reasonable prices. Write Mme. Leo Caya, La Minerve, Quebec.

20. ACCOMMODATION AVAILABLE

BOARDING Home for elderly people—comfortable home-like surroundings—reasonable rates. Beckliffe Lodge, Hagersville, Ontario.

"RUNDLE LODGE"
Calgary, Alberta

HOME for elderly men and women. Excellent accommodation at moderate rates. Pleasant home atmosphere. Applicants must be at least 65 years of age and in reasonably good health. For information write Mrs. Ross, c/o Rundle Lodge, 12th Ave. and 6th St. S.E., Calgary, Alberta.

UNITED Church Training School—May 18 - Aug. 31, near University and main streetcar lines. New building. Write 77 Charles St. W., Toronto 5.

24. PERSONAL

DEAFENED?

ASK for free booklet and testimonials telling how Leonard's Invisible Ear Drums have helped many others—or send $10.00 for complete kit. A. O. Leonard Company, Dept. F, Box 306, Station F., Toronto 5.

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Publishing House Notes

Frances and the Crees"

THIS is the title of another exciting book by Nan Shipley, author of *Anna d the Indians*. This, too, is a story of rageous adventure in the far north of anitoba — the true story of the wife Dr. Fred Stevens, missionary to the dians in the Fisher River area. She faced nger by starvation, and hostile Indians who had never before seen a white man or been visited by a missionary.

The author's former book has gone ough four printings. This one should do well. All girls and their mothers will joy it.

Frances and the Crees by Nan Shipley. oronto: Ryerson Press.) $3.75.

The Book Steward.

NEWS (*Continued from page 29*)

Island of Rhodes in the Aegean Sea. The invitation was presented by the Ecumenical Patriarch Athenagores of Istanbul and the Holy Synod of the Orthodox Church in Greece. Final confirmation will be given of this acceptance at the 1957 meeting of the Central Committee in Yale Divinity School, New Haven, in August. The Very Rev. C. M. Nicholson, D.D., is a member of this committee.

165 in First Commencement

The Japan International Christian University at Mitaka near Tokyo at its first commencement graduated 165 students. This university inaugurated in 1953 is a joint undertaking of 14 major Protestant denominations in the United States and Canada, among them The United Church of Canada. Many Canadian visitors were present on this occasion when Dr. Hachiro Yuasa, president, stated the university was "conceived in universal brotherhood, founded by international co-operation and dedicated to the great ideal of the Christian and democratic way of life." 19 degrees in humanities, 106 in social science, 22 in natural science and 18 in the English language were presented.

Pastoral Charges Vacant

(As reported by the Secretary of General Council)

(Vacant June 30th, unless otherwise indicated)

Tyron, P.E.I.; St. James (St. Stephen Presbytery); Verdun, Que.; Winchester Springs, Ont.; St. John's, Que.; Castleton, Ont.; Grace Church, Peterborough, Ont.; Grace Church, Sarnia, Ont.; Mandaumin - London Road, Ont.; Thames Road, Ont.; Roland, Man.; Redvers, Sask.; Oxbow, Sask., now vacant; Carievale, Sask., now vacant; Creelman - Griffin, Sask.; Manor, Sask., now vacant; Antler, Sask.; Tyvan - Osage, Sask.; Kisbey, Sask.; Carnduff, Sask.; St. Paul, Assiniboia, Sask.; Climax, Sask.; Lashburn, Sask.; Rocanville, Sask.; Vandura, Sask., now vacant; Wawota, Sask., now vacant; Welwyn, Sask.; Wolseley, Sask.; Luseland, Sask.; Coleville, Sask., now vacant; Saskatoon, Second St.; Saskatoon, Bethel; Elstow - Viscount (Saskatoon); Perdue, Sask.; Marsden - Neilburg (Wilkie); Springwater - Ruthilda (Wilkie); Davidson, Sask.; Mileston, Sask.; Rosetown, Sask.; Kitscoty, Alta.; Munson, Alta., now vacant; Castlegar, B.C.; Fernie, B.C.; Nakusp, B.C.; Capilano, Vancouver, B.C.; St. Giles, Vancouver, B.C.

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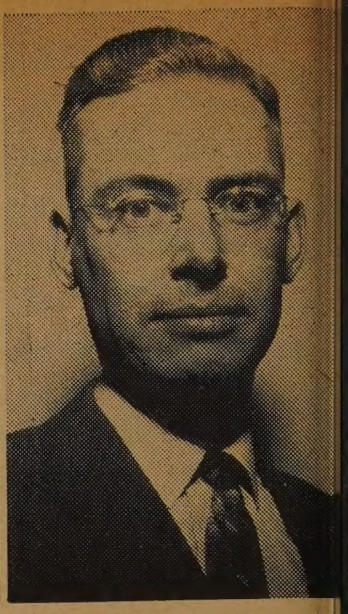

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